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WORKBOOK IN INTERMEDIATE AND ADVANCED HAUSA, FOR USE WITH THE TEXT--CULTURAL MATERIALS IN HAUSA.

BY- KRAFT, CHARLES H.

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THIS WORKBOOK PROVIDES SUPPLEMENTARY MATERIALS FOR USE IN A COURSE IN HAUSA, A NIGERIAN LANGUAGE. EXERCISES EMPHASIZE CONVERSATION, PRONUNCIATION, AND VOCABULARY. THE BOOK ACCOMPANIES ED 010 397, A HAUSA TEXT OF CULTURAL READING MATERIALS. REFER TO ED 010 396 AND ED 010 398 FOR OTHER DOCUMENTS IN THE SERIES. (JH)

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# Workbook in Intermediate and Advanced Hausa

Charles H. Kraft

AFRICAN LANGUAGE MONOGRAPH NO. 6B

African Studies Center
Michigan State University
1966

# WORKBOOK IN INTERMEDIATE
# AND ADVANCED HAUSA

(For use with the text
CULTURAL MATERIALS IN HAUSA)

(Preliminary Edition)

Charles H. Kraft

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# PREFACE

This Workbook is produced to accompany the author's Cultural Materials in Hausa and to provide with it the basic materials necessary for the conduct of Intermediate and Advanced courses in conversational Hausa.

That volume includes the Acknowledgments and Introduction to cover both that volume and this.

Charles H. Kraft
East Lansing, Michigan
August 1966

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## SECTION I

(A worthwhile general procedure in using the fables sections is to assign students to learn the stories in such a way that they will be able to retell the stories in class in their own words.)

### Fable Number 1

A. Notes

yankà sharī'ā̀ = pronounce judgment, hand down the verdict. Note here and throughout that a final long vowel on most transitive verbs shortens before a noun object or an indirect object.

dā̂ = originally, formerly.

wadankà (from wadai) = curse you!

wànzāmī̀--the barber is also in charge of scarification and tatooing.

B. Topics for Discussion

1. Discuss typical courtroom proceedings in Hausaland.
2. Discuss the meaning of the final proverb in relation to the fable.

### Fable Number 2

A. Notes

ìnā jîn sanyī? = how (are you) in the cold weather?

jìm kàɗan = an jumā̀ ƙàɗan.

yā cikà tsī̀nī--cikā̀ = is characterized by.

B. Topics for Discussion

1. Discover what your Hausa informant's reaction to the story is, e.g.--
   - a. Who is the hero?
   - b. Should the squirrel have offered hospitality?
   - c. Should he ever offer such hospitality again?

1

## Fable Number 3

A. Notes

duk wandà = whoever, anyone who.

B. Topics for Discussion

1. Discuss whether or not this fable is intended to teach anything. If so, what (from a Hausa point of view)?
2. Discuss the jackal's character in Hausa folklore with your informant. Ask him to provide other stories and/or illustrations of the jackal's characteristics.

## Fable Number 4

A. Notes

gan-gan-gan -- an ideophone imitating the sound of a drum.

sarkin baiwā = one characterized by generosity. The word sarkī is frequently employed in this way to indicate a characteristic or peculiarity of a person, e.g.--sarkin tàfiyā = one who is always traveling; sarkin shân giyā = one who is known for his beer drinking.

ya nā dà mâi -- i.e. would make good eating.

hòrō = gaping hole.

B. Topics for Discussion

1. Discuss the hyena's character in Hausa folklore.
2. Discuss other illustrations of the truth of the proverb.

## Fable Number 5

A. Notes

Bàlā ɗan Jā̀tau = the name of the first man.

maràsā hankàlī, dà bā̂ ku dà idṑ = senseless ones whose sight does you no good.

B. Topics for Discussion

1. Discuss the reason why the first man was surprised to see the blind man carrying a lantern.
2. Discuss the Hausa attitude toward blind people. E.g.--are they thought to be wiser than other people?

## Fable Number 6

A. Notes

dā̂ mā--a very frequent combination = ordinarily, regularly, and the like as well as formerly, in the past, etc.

kō na miyā̀ = (not) even enough for making gravy out of.

B. Topics for Discussion

1. Discuss the reasons why Hausa people keep dogs.

## Fable Number 7

A. Notes

fī kì cī̂ = surpass you (in the ability to) eat (a great amount).

ta (in yi ta kīwṑ) = be in the process of--a very common particle.

tṑne-tṑnentà = her scratching around (in search of food).

àbin nākì = what you are doing.

bā̀ na lāfiyā̀ ba nḕ = is not well-intentioned.

ci gàrī = won (the contest). Lit: capture the town, this is the usual way of expressing success in any kind of contest.

B. Topics for Discussion

1. Discover whether the chicken is ordinarily felt to be more intelligent than the elephant in Hausa folklore.
2. Discuss the significance of drinking water after a meal. What does it signal?

Fable Number 8

A. Notes

Bàgwārī people are known for their poor ability in speaking Hausa. This is the reason for the Mālàm's misinterpretation--he did not expect Bàgwārī to employ the proper tonal patterns in speaking Hausa. If you learn Hausa well you may find yourself in a similar position from time to time when conversing with someone who does not know you well enough to expect you to speak accurately.

kàrēna versus kà rēnā̀--note that there is often very little (if any) difference between the length of a final high tone short vowel and a final low tone long vowel.

dā̂--notice the meaning again--dā̂ i nā̀ cē̂wā = I've always assumed....

B. Topics for Discussion

1. What warning did Bagwari give the Malam?
2. What did Malami think he said?

## Fable Number 9

A. Notes

an yi wani mùtûm = there was a man. This is a very common way to start a story.

sauƙin hālī = pleasant, amenable disposition.

sū Shḕkàre = Shḕkàre and his whole family. Sū is frequently employed as here to indicate a group of people associated with the person whose name follows the sū.

yaddà ya zō makà = as it comes your way. "It" here stands for both zāmànī (= outward circumstances) and rī̀gā either of which Shekàre says one should simply "wear" as is, without argument.

B. Topics for Discussion

1. Discuss the meaning of zāmànī.
2. Discuss (in Hausa) thoughts in English proverbs akin to that in the Hausa proverb.

## Fable Number 10

A. Notes

kàmāta = like me. From kàmā, "similarity" plus 1fs. possessive -ta.

sakam is the form of sàkā, "release, let go of" employed before an indirect object pronoun.

rānā in this usage = kyâu. See also the title of fable number 50 (section 11).

kāsà fìtā = failed to escape. The use of kāsā̀ in this way is common.

B. Topics for Discussion

1. Have your informant explain the meaning of the fable in his own words.

2. Ask your informant to give and explain a couple of Hausa proverbs relating to patience and perseverence.

## Fable Number 11

A. Notes

ƙishirwā is derived from ƙishī̀, "thirst" plus ruwā.

ta (nēman...)--note ta, "in the process of" again.

lellḕƙā--intensive form of lēƙā̀.

su nā̀ (kallonsà)--the continuative is employed here and the completive later in the same sentence to indicate action going on at the same time as that of the previous sentence. See Kirk-Greene and Kraft, Teach Yourself Hausa, lesson 27 for a discussion of this phenomenon.

bā̀kintà--i.e. the mouth of the water pot.

kânsà--i.e. the head of the crow.

ya tāshī̀ ya nā̀ gṑdiyā--again note the continuative employed to express simultaneous action.

B. Topics for Discussion

1. Discuss what Hausa people believe is taught by this fable.
2. What is the crow known for in Hausa folklore?

## Fable Number 12

A. Notes

nànnàɗe = wound around, folded up. This is a "stative" nominal formed from nannàɗā the intensive form of naɗā̀, "wind, fold."

fagē biyū = two laps (on a horse around a racetrack).

B. Topics for Discussion

1. Discuss the meaning of the title.
2. Explain (in Hausa) some English proverbs teaching the same lesson.

## Fable Number 13

A. Notes

in mun....--note that the completive (rather than the transform completive) usually follows in/ìdan.

tìnkis, tìnkis = dinga-dinga in Abraham's dictionary.

ta kōwànè hālī = no matter what.

cim masà = catch up to him.

can = later.

B. Topics for Discussion

1. Discuss the relation of the proverb to the story.
2. Discover and discuss other Hausa and English proverbs which can be illustrated by this fable.

## Fable Number 14

A. Notes

tāshī̀ samā̀ = fly.

tṑ fa = okay, let's see what you can do.

tararràtsē = smashed to pieces. This is an intensive form of tartsḕ, "smash."

ajìyē ka--note that object pronouns are regularly high toned after high-low-high verbs.

B. Topics for Discussion

1. Discuss the relationship of the proverb applied to this fable to the Hausa value system.

Fable Number 15

A. Notes

mukà ƙī = we hate, dislike.

duk yawancin = the majority of.

mânya-mânyā = the important ones (not merely the large ones).

B. Topics for Discussion

1. Discuss what the rabbit means by his final statement.
2. Discover and discuss Hausa and English proverbs that could be applied to this story.

Fable Number 16

A. Notes

mīƙḕ = stand up.

'yan màjàlisā̀ = members of the council.

can = later.

B. Topics for Discussion

1. Discuss the "wisdom" of youth versus the wisdom of age as illustrated in this fable.

Fable Number 17

A. Notes

tun bā̀...bâ = especially.

kush--an ideophone illustrating the sound of the thief landing on the ledge.

B. Topics for Discussion

1. Discuss the frequency and methods of house robbery in Hausaland.

## Fable Number 18

A. Notes

kuɗin ƙasā = hàrājī̀.

biyā̀--the verbal noun from biyā, "pay."

B. Topics for Discussion

1. Where is the fruitbat's argument weakest? Why?
2. Discuss tax collecting in Hausaland.

## Fable Number 19

A. Notes

kō dà hālin ƙā̀ƙā̀ = whatever the circumstances.

na Allā̀ = that provided by God.

B. Topics for Discussion

1. Discuss the differences between the basic American versus the basic Hausa philosophy of life as illustrated by this fable.
2. How might the story have ended if told by an American?

## Fable Number 20

A. Notes

cî̄n = àbincin.

kōmā̀ dà = kōmar̃ dà.

faɗī̀ = prostrated (himself).

râi dà dāɗī = râi ya nā̀ dà dāɗī.

tàfi àbinkà = go about your business.

B. Topics for Discussion

1. Discuss the similarity between the Hausa and the American point of view with regard to the theme of this story.
2. Discuss (in Hausa) one or more English proverbs relating to this theme.

Fable Number 21

A. Notes

mā̀tā tasà--note that tasà has a short vowel in the first syllable. This form of tāsà is frequently employed where one would expect -r̃sà.

tàfi dà ita = take it. This is a very common way of expressing this thought. The construction tàfi dà has a sort of causative meaning just as kōmā̀ dà (fable number 20, see note above) did.

fitar̃ = took out (the bowl).

yā gudù--completive aspect indicating a more remote past than the transform completive with which the sentence started. See Kirk-Greene and Kraft, Teach Yourself Hausa, lesson 27 for further explanation.

àbù yā yī--i.e., we had it coming, we've gotten what we deserve.

B. Topics for Discussion

1. What is the real point of this story?
2. Why wasn't the husband angry with his wife?

Fable Number 22

A. Notes

bi kyâu = chose the better looking one.

bā sù bā̀kī ɗayā = pledged them (in marriage) at the same time.

kōmā̀ dà--see notes under fables 20 and 21 above.

B. Topics for Discussion

1. What is this story designed to teach?
2. Is this teaching meant to apply to courtship and marriage customs? In what way?

## Fable Number 23

### A. Notes

kōmō̂wā--verbal noun from kōmō, "return here."

dà (àbîn)--dà = àkwai.

ta biyàn bāshī̀--ta = for (lit: that of).

iyā̀yēna zân bā̂ = zân bā̂ iyā̀yēna.

sō̂ = love.

yā fī = yā fi dukà.

kōmē na bā tà = no matter what I give her.

### B. Topics for Discussion

1. Explain the proverb concerning self love.
2. What does this fable indicate with regard to a Hausa husband's expectations with regard to his relationship to his wife?
3. How, if at all, does this attitude differ from that of an American husband?

## Fable Number 24

### A. Notes

cînyē ka--verbs with falling tone-high tone pattern function like high-low-high tone verbs (which they probably were historically) in requiring that a following pronoun object take a high, rather than a low tone. See the note on ajiyē under fable number 14.

mânyan dawā̀--the lion's nickname. The plural mânyā is used, as here, even when the referrent is singular.

ƙàramin hàlittā̀ nē--note that when the two equated items differ as to gender, the nē agrees with the first.

B. Topics for Discussion

1. Discuss what this fable is designed to teach.
2. Discuss the meaning of the proverb and other Hausa and English proverbs teaching the same lesson.

Fable Number 25

A. Notes

hau gadō = ascend to the throne.

tsayà wà gàskiyā = could be trusted.

B. Topics for Discussion

1. Discuss the action of this judge and its typicalness (or atypicalness) both in Nigeria and in America.

## SECTION II

### A) Kasar̃ Hausā

A. Notes

kai = reach. This verb is very commonly employed in this way with numbers.

kudù masṑ gabàs = southeast.

duwā̀tsū = mountains.

mafìyā--plural of mafìyī.

B. Topics for Discussion

1. Discuss the travels of Hausa people into other countries--why they travel, to where, how far, etc.
2. Discuss grass in Hausaland--its tallness, its usefulness, etc.
3. Discuss the burning of grass in the dry season--reasons for it, dangers of it, etc.
4. Discuss the useful products of the various trees listed.

### B) Mazaunan Kasâr̃

A. Notes

wahalad--note the final -d rather than -r̃. Either is very common and d is frequently pronounced even when r̃ is written.

B. Topics for Discussion

1. Discuss additional details of the Hausa origins story.
2. Discuss (with a map) the present major centers of the Hausa people, compare them with the original seven centers and discuss the differences where they occur.

### C) Tufāfī̀ dà Kayan Adō

A. Notes

sànànnū--plural of sànannē, an adjectival nominal derived from s̀anī and meaning "known." See Kirk-Greene and Kraft, Teach Yourself Hausa, lesson 28.

waɗansu irìn tufāfī̀--note that irī̀ retains its singular form even though modifying a plural.

tun bā̀...bâ = especially.

sandunā̀--from sàndā = European cotton-goods.

màì kāmà idòn sau = ankle-length.

mā̀su zaràfī = wealthy people.

B. Topics for Discussion

1. Have your informant dress up in his native costume (as complete as possible) and discuss each part of the outfit.
2. If possible have your informant or your instructor show you some native cloth. Discuss how this is woven. Find pictures to illustrate Hausa looms.
3. Briefly discuss dyeing cloth.
4. Discuss decorative stitching on Hausa gowns.
5. Discuss different types of hats, shoes, pants, etc.
6. Discuss differences between men's and women's clothing. Have your informant or instructor demonstrate the wearing of a woman's body cloth.
7. Have the munduwā ornament illustrated.
8. If possible have drawn or find pictures of women's hair styles.

## D) Ruwan Samā̀, Dā̀munā dà Rānī

### A. Notes

yâmmā masṑ kudù = southwest.

à lōkàcîn = at this time.

hanyàr̃ mōtā̀...dā̀munā ba = all-season road.

lōkàcin wā̀sànī.....nearly all of the marriages, for example, are performed during this season of the year.

hùntūrū̀ = "harmattan." This is a fine dust blowing off the Sahara Desert which fills the air like mist.

zāfī versus zufā̀--in general it may be said that Hausa has a four-way division of hot and cold weather into the following rough categories: (1) hot and dry (zāfī), (2) hot and humid (zufā̀), (3) cool and dry (ɗārī), (4) cool and damp (sanyī).

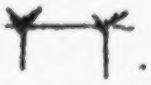
shārḕ = prepare the fields for planting especially by removing the remains (stalks, etc.) of the previous year's crops.

### B. Topics for Discussion

1. Discuss your informant's attitudes toward the various seasons (i.e., which is his favorite?, which does he like least?, etc.)
2. Discuss how one knows when to get ready for planting, how one can be sure when to plant, what happens if one miscalculates and plants too early or too late, etc.
3. Discuss the kinds of celebrating that go on during kā̀kā.
4. Discuss the harmattan--what it is, what it does, the peculiarities of that season with regard to heat, cold and health.
5. Discuss the difficulties of the muggy season, i.e., heat, lack of food, work to get done, etc.

## E) Àbinci dà Àmfānin Gōnā

A. Notes

gwàfànnī--plural of gwàfā, "forked stick." These forked sticks are extremely useful in a variety of ways. Typically two will be driven into the ground a short distance from each other with the forked part up and another stick laid across them in the forks, e.g.-- .

ta biyū = the second (bucket).

B. Topics for Discussion

1. Discuss the dangers of fàrī and the most likely times during the rainy season for such dry spells to occur.
2. Discuss the various garden products mentioned here. Find out what the unfamiliar ones are like.
3. Discuss irrigated gardens. If possible have pictures of the various types of irrigation schemes drawn for you.

## F) Dabbōbī

A. Notes

kō dà rānī = even in the dry season

B. Topics for Discussion

1. Discuss how Hausa people keep their domestic animals--in special buildings?, just wandering around?, etc. Who tends them? When are they killed for food or sold?
2. Discuss why ostriches are kept.
3. Discuss the Hausa attitude toward dogs. Are they liked, fed specially, etc. or merely tolerated, kicked around and left to fend for themselves as to obtaining food? Are there any other reasons for keeping dogs than the two given here?

4. Why are horses kept? By whom?
5. Discuss the plentifulness of wild animals. Which of the animals listed has your informant seen wild in Hausaland? How about monkeys ( which aren't listed)?

## G) Àbinci

### A. Notes

in dà àkwai = if there is any.

in dà zaràfī--dà = àkwai.

àbin marmarinsù = sweets, candies, between meal snacks, etc.

### B. Topics for Discussion

1. Discuss whether your informant (and Hausas in general) prefer tuwō made from guinea corn over that made from millet. What about that made from rice or yams?
2. How often do Hausas eat regular meals?
3. Discuss how miyā̀ is made. Is it then poured over the tuwō or kept separate for the eaters to dip the tuwō into?
4. Discuss how kùnū and furā are made.
5. Discuss the making of the various between meal delicacies. Which ones do your informant like best?
6. Discuss the making of dàddawā, mân gyàdā and mân shānū.
7. Discuss Hausa attitudes toward eating fish, i.e., is fish a prestige or non-prestige item?, how is fish regarded in relation to, say, goat-meat?, beef?, etc.

## H) Sana'ō'ī

### A. Notes

See the sections on sana'ō'ī later in this course for more detailed treatments of many of these trades.

ginìn tukwā̀nē = pottery making.

magìnā--plural of magìnī.

sun fi gānè... = they are more accustomed to.

irìn na dā̂ = the kind (of pottery) produced in the past (i.e., before the advent of Western goods in abundance).

ruwansù = their blade(s).

masassàƙā--plural of masassàƙī.

hasken ƙī̀rā = skill in forging/smithing.

waninsù = wani + -n + -sù.

tōnō̂wā--verbal noun from tōnō.

zāmànin nàn = yànzu.

zugū = a roll of native cloth as it leaves the loom.

cikī̀ biyū = two widths of cloth.

tun...bâ = especially.

bàzu = spread abroad.

baƙā̀ƙen--note that baƙī means "dark colored thing," and does not necessarily equate with English "black." As a matter of fact, most of these gowns are dark or navy blue (to our eyes) rather than black.

rìnànnū--plural of rìnannē (a "past participial" derived noun from rinā̀) = dyed.

shḕkarā̀--note the use of this word as a verb = spend...years.

ɗaurìn gū̀gā = vaulted roof of sōrō. See Abraham's dictionary under ɗaurìn gū̀gā.

ɓàkan gizṑ--another name for a vaulted sōrō roof. This is also a name for a rainbow.

māgànī--note the frequent use of this word to describe something employed to prevent (rather than to cure). Māgànin ruwā here = protection against rain.

tukunyar̃ bābā = a single dye pit. The group of dye pits is called karōfī.

bēnē = two-story house.

jḕrāwā (verbal noun from jērā̀) = arranging parallel to each other in a circle so as to form the wall of a round hut.

kḕwàye = surrounded (a "stative" noun from kēwàyē).

daidai dà kân mìtûm = the height of a man.

tun bā̀ ta Kàtsinà bâ = especially that (i.e., the building mud) of Katsina.

B. Topics for Discussion

1. Discuss the reasons for the prominence or lack of prominence of a trade in a given area. Use the guidelines mentioned in the reading but elaborate on them and illustrate from a world-wide perspective.
2. Discuss where pottery is made in Hausaland, what kinds are made where and why.
3. Discuss the types of agricultural implements employed by Hausa people. Find pictures (or have drawings made) of the more important implements.
4. Discuss the blacksmithing trade. Focus on the way the smiths used to get their metal versus the way they get it now, the types of implements they used to make that they no longer make, the types of things they still make, etc. What is the social status of the blacksmiths? What other types of activity (besides forging) do blacksmiths engage in?
5. Discuss the types of implements made by "carpenters" (or, better, workers with wood). Find pictures (or have drawings made) of the unfamiliar items.

6. Discuss and have illustrated the various types of weaving and the various implements involved and products produced. Find out what the differences are between the various types of woven goods (e.g.--sāƙī̀ and farī), what the patterns look like, etc. Find out how wide the cloth woven by the men is and how wide the women's cloth is.
7. Discuss dyeing. Have the various colors mentioned illustrated for you. Have dye pits pictured for you.
8. Discuss the building of the various types of houses. Ask your informant to illustrate for you the differences between e.g.--sōrō, bēnē and shìgifā̀. Have him tell you about and illustrate some of the house decorations prominent in Hausaland. What are the differences between sōrō and tàfarfàrā?
9. Discuss the floor plans illustrated in the text and the uses made of each hut/room and the space in between.
10. Discuss leather-working--the methods and types of products made. What kinds of skins are used? Where does the dye come from?

## I) Cìnikī

### A. Notes

sā̀mu = occurs, comes about.

fùrfùrē = barter.

farin kudī--previously meant cowries, now means coined money. Used, as here, to refer to the method of payment by means of money as opposed to payment in kind (fùrfùrē).

kàfaffē = established (from kafā̀).

sànannē = known (from sanī̀).

yà sàyi nāsù = it would buy their (products).

kā̀yansù = their appurtenances/equipment.

sànanniyā--feminine of sànannē above.

rìnànnū = dyed (from rinā̀).

matàfā--plural of matàfī.

mafàsā--plural of mafàshī.

B. Topics for Discussion

1. Discuss the reasons for specialization of occupation and the way it is gone about in Hausaland. Do those who make pottery, hoe handles, leather goods, etc., also maintain farms? What trades are engaged in to the exclusion of farming and what as merely adjuncts to farming?
2. Discuss the extent of bartering in the past and its extent now. What are the strengths and weaknesses of the two systems (barter versus money)? What besides cowrie shells was used as money before coins were adopted?
3. Discuss the products for which the major Hausa cities are best known.
4. Discuss the ease of trade now compared to the difficulties a century ago.

J) Cìnikin Hàusā̀wā na Dā̂ dà Wadansu Kasā̀shē

A. Notes

kō dā̂ har̃ yànzu = from the past right up to the present.

jḕmàmmū--plural of jḕmammē (from jēmā̀) = tanned.

duwā̀tsun mātā = jewelry.

mân jā = palm-oil.

rìnànnū--plural of rìnannē (from rinā̀) = dyed.

B. Topics for Discussion

1. Discuss the importance of external trade to Hausaland (especially Kano) in ancient times. Discuss the extent of this trade in spite of the difficulties alluded to in the previous section.
2. Discuss the products traded. Ask for explanations (and/or pictures) concerning any unfamiliar products.

## K) Cìnikī Bāyân dà Tū̀rā̀wā Sukà Zō

A. Notes

tun bā̀...bâ = especially.

hannū dà hannū = in person (i.e., no longer via intermediaries).

na wajen = that pertaining to.

na yaddà = as much as if.

à shigad dà sū jirgī = they are put into the train.

su nā̀ wà fatā̀kē rakō = su nā̀ rakà fatā̀kē.

sukàn biyō ta ruwā = they come by water (i.e., via the river).

tâfiyā̀ ta ruwā ta fi ta jirgin ƙasā--note three different words spelled ta in this short utterance--the first = "via," the second is a transform completive person-aspect indicator, and the third (as well as the one occurring later in the sentence) is a relational (often termed "possessive") = "that of."

har̃ wà yâu = until the present.

B. Topics for Discussion

1. Discuss the differences in trade before the coming of the Europeans from that which obtains now. Note and specify differences in products, major trade routes, methods of transport, methods of payment, etc., and the reasons for these differences.

2. Discuss what improved transport has meant to trade, cost of living, places where people live, products produced, and the like. What is the place of river travel in the new situation?

3

## SECTION III

(Note that most of the material in this section was written some time ago and that, therefore, some of the information--especially that relating to prices--needs to be updated in class discussions.)

### A) Àkwai Aurē Irī̀ Hudū

A. Notes

yārinyā̀ ta cìka = the girl has come of age.

lallē--see Abraham's dictionary under lallḕ, section 1d.

sù kai wà... = they'll take (her) to...

sadakā̀ = as a gift.

sù yi ta mur̃nā̀ = sù yi mur̃nā̀.

Allā̀ yà kàrɓā = may God accept (= be pleased with this gift).

gārassà = gārā + -r̃ + sà.

kō dà ya kḕ = even though.

à banzā = for nought.

kàdan = ìdan.

B. Topics for Discussion

1. Discuss and make a chart of the main elements of each type of marriage arrangement. Ask your informant to fill in additional details concerning each type.
2. Discuss the frequency of each type of marriage now versus the frequency in the past.
3. Discuss the attitudes of Hausa people toward each type of marriage. Is there any great difference in prestige for the parents and/or the partners involved in one type as opposed to the others? Why? Rank the types in order of prestige and compare this ranking with a ranking in terms of popularity.

4. Discuss the custom of coloring a bride-to-be's arms with henna dye (*lallḕ*). Find out how and why it is done.

## B) *Mìsālìn Shirìn Aurē*

### A. Notes

See Abraham's dictionary under *aūrē*, section (6) for a similar detailed account of Hausa marriage arrangements.

in dà àmfānī = if it is to (our mutual) advantage.

rāmuwā na àbù kàzā = such-and-such a thing is lacking.

gaisuwar̃ sallà...aurentà--note that the ordinary order of predicate modifiers is here reversed. Here the reason (*gaisuwar̃ sallà*) precedes, rather than follows, the indication of place (*gidan...*).

kḕ--note the absence of *ya* (or *su*) when a noun subject occurs. This is common (especially after *wandà* or *dà*--instead of *wandà ya kḕ* or *dà ya kḕ*). *Nā̀* (rather than *ya nā̀* or *su nā̀*) also commonly occurs in this way following a noun subject.

ìndà--note that the tones may be as here or *indà* or *îndà*. This is a shortened form of *wurîn dà* = "the place where."

kō dà àkwai = even if there be.

dà hakà = in this way and doing thusly.

kāyan ɗaukàr̃ rānā = the gifts required at the time that the date of the marriage ceremony is to be set.

yankà rānā = set the date.

### B. Topics for Discussion

1. Discuss (in Hausa) the differences between American and Hausa courtship. Discuss the strengths and weaknesses of each system especially in relation to the involvement (or lack of involvement) of the families in the proceedings.

2. Discuss the function of the gifts in demonstrating the good faith of the young man and his family and in the stabilization of the marriage. What are the strengths and weaknesses of this system? Is the interpretation of this system as "buying a wife" a true or false interpretation?
3. Discuss the element of family approval involved in Hausa marriage arrangements. Find out from your informant what happens if--(1) the girl's father does not approve when first approached by the boy's father; (2) the girl's father approves, but her mother does not; (3) both father and mother approve initially but, after the prospective groom meets other influential relatives, their opinion is changed by these relatives to disapproval before the marriage; (4) the situation just described (or another situation) results in disapproval but not until after the marriage; etc. Find out what happens to the gifts at any given point--what may be retained, what must be returned?

### C) Daurìn Aurē dà Bìkī

A. Notes

sàdā̂kī = sàdākī̀. Use whichever form your informant prefers.

kuɗin zaurḕ--see Abraham's dictionary under kuɗī, 1(n).

kàman = kàmar̃.

bā dà kō àkwiyā̀--kō here = "even."

bāyā̂r̃wā--verbal noun from bāyar̃.

tsṑfàffī--here (in paragraph 5) = old women only.

yā̂rā--here (in paragraph 5) = 'yam mātā.

bū̀ɗar̃ kâi--see Abraham's dictionary under bū̀ɗar̃ kâi.

hawar̃ angwancī̀--see Abraham's dictionary under hawā 2(a) hawan angwā̀yē.

kwānan tsīwā̀ = the first night for the bride and bridegroom to sleep together.

B. Topics for Discussion

1. Discuss the àlkyabbā and the farànjī. Discover what they are like, how they differ from ordinary clothing, what is done with them after the ceremony, etc. Compare with American wedding custom.
2. Compare the whole Hausa ceremony with an American ceremony.
3. Discuss any changes taking place in Hausa customs. Discuss differences between urban and rural marriage ceremonies. Discuss differences between Muslim, Christian and tribal observances among the Hausa and other Nigerian tribes.
4. Discuss and picture the various musical instruments mentioned.
5. Discuss the presence, activities, function of, attitudes toward, etc., of beggars at marriage ceremonies.
6. Discuss the activities and function of, (1) the old men; (2) the old women; (3) the young men and women; (4) the children.
7. Discuss the bū̀dar̃ kâi, the bride's yāwṑ tā̀rē dà àbṑkantà, and the hawar̃ angwancī̀. What is the purpose of each, how is each performed, how long does each take, etc.?
8. Discuss the Hausa attitude toward virginity at marriage past and present, rural and urban. Compare with American attitudes.

## D) Abūbuwàn dà Mùtûm Ya Kḕ Bāyâr̃wā

A. Notes

See Abraham's dictionary under aurē, section (6).

rufà yārinyā̀ = cover the girl's head.

3

B. Topics for Discussion

1. Discuss and be sure you understand each step and the nature and function of each gift listed here.
2. Discuss the current type and amount of each gift.
3. Discuss the complications involved in a situation (mentioned under 6) which demands kudin rāmuwā. Find out what the main reasons are for a girl to change her mind at that point.

## E) Wasu Àl'ā̀dun Hàusā̀wā à Kân Màganàr̃ Aurē

A. Notes

in dà sauran kudin... = if he still owes part of the brideprice.
bā ā̀ mayar̃ wà mijī̀--that is, if the husband initiates the divorce.
à rā̀tàye = hanging from.

B. Topics for Discussion

1. Discuss the two statuses of "wives" mentioned in this section. Find out the differences in these statuses with regard to the rights of the women economically, sexually, etc., while the husband is alive (e.g.--who does he build huts for, who does he sleep with when, who cooks for him, etc.?); their rights when he dies; and the rights of their children. Discuss the relative prestige of the women in each of these categories and of their children both within the home and in the community at large. Why does a woman become a concubine rather than a wife, or a second, third or fourth wife rather than a first wife, etc.?
2. Discuss the strengths and weaknesses of polygamy. Discuss the possible greater feeling of security that Hausa women have over American women in that the former are assured of marriage whereas American women are not. Discuss the possibility that in this and

other respects (e.g.--feeling content to be the mainstay of the family, not being forced by society to compete with men, etc.) the status of Hausa women may actually be superior to that of American women in terms of life's deepest values.

3. Discuss the function of the brideprice in preventing divorce.

## F) *Shàri'àr Kisàn Aurē*

### A. Notes

ƙarfī gàrē shì = strength pertains to it (the power), or it has strength. That is, the *àlƙālī*'s power is great.

sauransù = other similar reasons.

fàɗācē--from *fàɗātā̀* = scold.

à kân aurensù = in their marriage.

wā̀ƙā = give a bribe.

tā ƙī sù shiryā̀ = she refused to agree to a reconciliation.

shìgâr̃ = shìgar̃ sàdā̂kī, the first marriage payment.

shī zā tà bā shì... --the *shī* is for emphasis = she will give *it* (or *that*) to him.

àbinsà = either, "and be finished with the matter," or "his investment" (in which case it is a redundant reference to the *sàdā̂kī* which must be repaid).

rùbu'ī = rubù'ī = rùbu'ū̀. See Abraham's dictionary *sàdākī̀* (1).

mazauninsà = in place of it.

ɓā̀taccē = not valid. This is a "past participial" verbal noun from *ɓā̀tā*, "spoil." See *Teach Yourself Hausa*, lesson 28.

uwar̃ mātā = (previously) married woman.

waƙàfī = ajàlī (1) (in Abraham's dictionary).

kṑ = kùwā.

3

fādō = return.

bài zō ba = (the husband) hasn't returned.

ta yaddà = by means of which.

bā nā̀ aurenkì = I am dissolving this marriage.

à rânsà dā̂ mā ya nā̀ nēman kâi dà ita = he had already (dā̂ mā) decided in his mind (à rânsà) to seek freedom (nēman kâi) from her.

dā̀ kō = if otherwise.

tun = while.

dā̂ can = in the first place, or in the beginning.

wannàn aurên--that is, the new marriage (after her divorce).

sàkakkiyā (feminine form of sàkakkē--see Abraham's dictionary and Teach Yourself Hausa, lesson 28) = divorced.

B. Topics for Discussion

1. Compare Hausa divorce with American with respect to, e.g.--causes, who can officiate in a divorce, ease of obtaining divorce, etc.
2. Ask your informant to comment on e.g.--the most frequent causes of divorce, the most frequent types, the frequency of the types of severe emotional upset described in the text, the attitudes of society(urban and rural) toward divorce in general and divorced persons, what happens to the children in a divorce situation, etc.
3. Discuss the importance of male impotence and female infertility (rashìn haifùwā) as causes of divorce and other stresses within marriage and within the society as a whole. What, for example, will a person (male or female) who does not produce children do in order to prove that it is the partner, rather than himself/herself who is infertile? What attitudes on the part of society and on the part of the person himself/herself are likely to

manifest themselves if the person's efforts to demonstrate fertility are ineffectual?

4. Discuss the function of the *àlƙālī* in divorce matters. Is a judge as reluctant today to grant a divorce as this account makes him out to be? What part does bribery (*tōshì̄*) play in divorce cases?
5. How frequent is the wife's interest in a new lover as a cause for divorce? Is this more likely if a woman is the second, third or fourth wife and can, by changing husbands, become the first wife?
6. How frequent is adultery (*zìnā*) as a cause of divorce? What types of retaliation on the part of the husband are likely toward, (1) the wife, and (2) the lover?
7. Discuss the amount of the *shìgar̃ sàdā̂kī* nowadays in urban and rural areas. On what types of considerations does the amount depend?
8. How frequent is it for a man to simply dismiss his wife? What keeps this from being more frequent? Is the probability of such dismissal relatable to the amount of the brideprice? Is it more frequent in the cities, more frequent with the second (etc.) wives?
9. What part does disease play in divorce? What diseases besides leprosy are allowable as reasons for divorce?
10. How frequent is remarriage of a couple after they have divorced each other? Discuss the reasons for this.

G) *Mìsālìn Kārar̃ Aurē*

A. Notes

bā̂ kō gìdā = not even one of these.

3

dà yā̀yā̀ = what, then, are they?

à bar̃ kā̀zā cikin gāshìntà = leave well enough alone. Note the frequent use of proverbs in conversation to drive points home.

ran wankā... = how can you expect help if you hold back information? (Lit: on bathing day one does not try to hide his belly button.)

barìn kashī̃ à cikī... = keeping back information will not help us solve your problem. (Lit: keeping one's excrement inside of him does not prevent hunger.)

ta yi yājī̀ = she's become ill-tempered.

à banzā = needlessly (in the sense that such could not have happened had her husband stayed home).

sô̄ dukà sô̄ nē... = one must look out for his (her) own interests above all. (Lit: all love is love--i.e., and, therefore, of the same potential quality--but self-love is the greatest--at least in quantity but most likely also in quality.)

ùban aurē = wàliyyī̀.

bà tà taɓà bakwài biyū ba... = she has never gone two weeks without...

yā cikà yāwṑ = he's always away (lit: out wandering).

mùtûm bà zâi ƙi kânsà... = a person doesn't put another's interests before his own.

nā rigā...àlbar̃kā̀ = I've already asked God's blessing on you.

ci kântà = overcome her opposition.

tsàkāninkù--he is referring to the brideprice arrangements.

dakì-dakī̀ = (tell me all the details) one by one.

gàba ɗayā = all at the same time.

bā̀kī ɗayā = gàba ɗayā.

kwānā biyū = spend a (long) time.

dà rânsà = alive.

ìn jī ƙō... = to hear whether (kō)....

nī ya bā̂? = did he give it to *me*?

kō, wā̀ ya bā̂...? = or who did he give it to to give to her?

wàɗàndà = waɗàndà. Note that *kuɗī* is plural.

hàlālī̀ = hàlāliyā̀, q.v.

sùrkullē = pointless chatter. Note that the preceding speech by *Àlī* demonstrates a typical way in which a Hausa person indicates annoyance with the decision of a superior--by stressing the fact that he really has no choice in the matter and emphasizing his resignation by ending each statement with *shī kḕ nan*.

yardà--the form of *yàrdā* employed before an indirect object.

in bābù ƙīrā̀.....--Lit: if there is no smithing going on what has the coal been wasted on? = if nothing is to come of this palaver let's call it off.

bū̀shi iskā̀ = reconcile yourself to your fate.

lallē = without fail.

nā zō dà shī--note *kuɗī* here treated as singular (see also *gā̀ shi* in *Shetù*'s speech below).

B. Topics for Discussion

1. Discuss any new insights into Hausa divorce, marriage and court proceedings gained through studying this section.
2. Discuss the various proverbs used in this section, what each means, how each is used and what each contributes to the proceedings.
3. Discuss the attitudes of Ali and Shetu. Did Ali really care? Had Shetu really given him a fair chance? Did Shetu give her real reason(s) for wanting the divorce?

4. Discuss the fairness (or unfairness) of the judge's decision with regard to which money was to be repaid and which should not be repaid.

## H) Kā'idōdin Aurē Na Zāmànin Nàn

### A. Notes

ta bisà = (the discussion) above (i.e., what has been discussed so far in the preceding parts of this section).

à bisà shàri'ā̀ = according to the law.

muddìn = muddàr̃ = during the time when.

fastṑ = Christian pastor.

mai rajistàr̃ aurē = the one who registers marriages.

sanâr̃wā--verbal noun from sanar̃.

yardam--a form of yàrdā employed before an indirect object.

sā̀tifikèt = certificate.

ɓā̀taccē = not valid, illegal ("past participial" verbal noun from ɓā̀tā).

aurensù bài mutù ba--aurensù yā mutù is a common way of saying, "they have gotten a divorce."

àlhālī = if at that time....

sāmà = the form of sā̀mā (sāmì) employed before an indirect object.

nēmà = the form of nḕmā employed before an indirect object.

aukam = the form of àukā employed before an indirect object.

dukànsù biyū = both of them.

sā̀duwā--verbal noun from sā̀du = have sexual intercourse.

wani cikinsù = either of them.

wandà akà ƙiyè wà = the one who has been refused.

mājistàrē = local magistrate.

in tā ga--tā refers to kōtū̀.

barìn aurē = allowing the marriage to continue.

gùjēwā--verbal noun from gujḕ.

yìwuwā--verbal noun from yìwu.

lāfiyàr̃tà nā̀... = her health/safety is... Note the use of nā̀ after a noun subject without ya.

sā̂wā--verbal noun from sā̂.

yā shḕkarā̀....--note shḕkarā̀ used as a verb.

sāɓā̀wā--verbal noun from sāɓā̀.

ita cḕ kḕ ƙārà ìngantà = it (= the value/respectability of marriage) is what increases the strength of...

kyautàtuwā--verbal noun from kyautàtu which is the -u form of kyautàtā = do well. Kyautàtu = be done well, be suitable. Kyautàtuwā = fitting, suitable, profitable.

B. Topics for Discussion

1. Discuss the advisability of having a full-blown Western marriage custom buttressed by a whole set of supportive legislation (also Western) exist side by side with two other types of marriage.
2. Discuss the advantages and disadvantages of this type of enforced monogamy for those who elect to enter into it. Are the restrictions well-known and understood by the participants or is it likely that many of the transgressions of these laws are unwitting?
3. Discuss concessions that have been made in the new system to the realities of the Nigerian situation (e.g.--attitudes toward what are valid reasons for divorce). Discuss adaptations that perhaps ought to be made but have not.

4. Discuss your informant's attitudes toward the various types of marriage and toward various specific points with regard to marriage.
5. Discuss the fact that the description of this type of marriage specifies that the husband is responsible to provide for his wife and that neither may refuse the other sexual rights. Are these requirements different from those of the other types of marriage? Is the non-fulfilment of these requirements grounds for divorce in the other types of marriage as well?
6. Discuss the frequency of the breaking of the laws concerning monogamous marriage. How strictly are these law enforced? Has there been a noticeable change in enforcement of these laws since independence?

## SECTION IV

### Fable Number 26

A. Notes

birī̀--see Abraham's dictionary, birī̀ (2) for an indication of the meaning of the proverb title. Note that it is common for a fable to be titled in this way even though it is the meaning only (not the details) of the proverb that is relevant to the story.

tun su nā̀ = since they were. This is a common way of expressing this thought.

ƙullā̀ à rânsà = plotted (by himself).

kōwā yà hūtā̀ = and put an end to the matter (i.e., his own greed).

hakà nē, kìwā = I understand your feeling.

mafī̀ sauƙī = easier.

hanā̀ = refused.

B. Topics for Discussion

1. Discuss the meaning of the proverb title and its relevance to the fable.
2. Discover and discuss proverbs and fables akin to this one which you have learned in English.

### Fable Number 27

A. Notes

fushī gàrē kì = you anger (i.e., lose your temper) quickly.

jḕ ki = go away.

in = after, when.

shân iskā̀--see Abraham's dictionary, shā A(1)(f)(ii).

ji zāfī = felt pain.

4

ta hàrbē shi = the scorpion stung the snake.

zāfī = pain.

ya yi nân, ya yi nân = he wriggled hither and thither.

kânsà = himself.

ji sanyī = ease the pain.

mài bàkā = possessor of a bow (a nickname of the scorpion referring to his bowed tail).

bàn cim makà ba = I didn't find you here.

dà ka zō shìgā..., dà..., ƙarī̀na... = when you entered..., and..., my stinger....

kawài kì... = you will only (use your powers to)...

mìrgìne = rolling over and over (a "stative" from mirgìnā).

B. Topics for Discussion

1. Discuss the point of the story and the truth or falsity of the representation of the character of the scorpion (i.e., short-tempered) versus that of the snake.
2. Discuss the pain of the scorpion's sting versus that of a snake bite.

## Fable Number 28

A. Notes

duk wandà--see Abraham's dictionary wândà (4) and dukà (2)(c)(i).

jā̀rùntakā̀ = jārumtā̀ g.v.

à jìkin = against.

kā dà--see Abraham's dictionary, p. 440, last line of column 2.

tā dà--see Abraham's dictionary, p. 835, end of column 1.

tsùgùne--"stative" from tsugùnā.

wàncan = the person in question (here = the other fellow).

à kwànce = lying there.

'yar̃ mutā̀nē = a girl.

rìcā = kwatsàm, q.v.

B. Topics for Discussion

1. Divide the class into two sides to debate the possibility of of answering the final question either way. State the reasons on both sides of the issue. Why might the hero not be the best mate for the girl?

2. Discuss the nature of leopards and, in this light, the feasibility of, (1) the fellows being able to shoot all their arrows without being attacked by the leopard, and (2) the leopard being defeated by a man in wrestling. Perhaps your informant will be able to share some stories (in Hausa) of encounters between leopards and men.

Fable Number 29

A. Notes

ƙauyèn hanyā̀ = a poor/bad road.

anā̀nan = then, finally (from anā̀ nan).

àlbishìrinkù--see Abraham's dictionary àlbishìr̃. Note the use of gōrṑ as the response.

ya fyāɗḕ ta = he struck (as with a whip) the cat.

farin cikī̀ = joy.

jūyī̀ = a chief's (or respected elder's) "dance" which consists mostly of turning one way and another in a slow, rhythmic way.

ta yi farat... = she did quickly the action indicated by the next verb.

shigḕ rāmukànsù = went back to their holes.

B. Topics for Discussion

1. Discuss the relation and appropriateness of the title to the story.
2. Ask your informant to demonstrate a chief's jūyī̀ for you.

## Fable Number 30

A. Notes

girman kâi = conceit.

bā tā̀ ganin kōwā dà darajā̀ = she doesn't pay respect to anyone.

wai = ìn jī tà = she said.

rānâr̃ ta ragè gṑbe = the day before the race.

rānâr̃ ta cìka = the day had arrived.

tāshē sù = started the racers. See tā dà (1)(h) in Abraham's dictionary.

sai yànzu = (haven't you arrived) until now?

cikà bā̀kī dà fankamā hàsārā̀ cē = an insolent disposition (lit: a mouth filled with insolence) means sure trouble.

B. Topics for Discussion

1. Discuss the nature of the ɓaunā. What is it known for and how is it regarded (in relation to other large animals) by Hausa people?
2. Discuss Hausa attitudes toward the kwā̀dō. Is it liked? Is it regarded as intelligent in Hausa folklore?

## Fable Number 31

A. Notes

kafā̀wā--from kafā̀.

kā dà bā̀kī = spoke.

àbṑkànai--a plural form of *àbōkī*.

cikà ålkāwàrī = keeping one's promise.

gṑyi bāya = support.

yi ta zuwā̀ = kept coming.

bîn bāshī̀ = attempting to collect a debt.

à mànne = stuck to. *Mànne* is a "stative noun" from *mannā̀*.

kōrè--the *-e* form of *kṑrā*, "drive away."

àbōkin bāshī̀ = creditor.

gū̂ = wurī.

bii, bii, bii = the sound of mosquitoes buzzing.

tas, tatas = the sound of hands slapping.

kashè masà shī--note the (comparatively infrequent) occurrence of a pronoun direct object (*shī*) preceded by an indirect object.

## B. Topics for Discussion

1. Discuss *àdā̀shē*. How common is it? How does it work?
2. Discuss *bā̀shī*. How is one who gets a loan (*mài cîn bāshī̀*) looked upon? How is one who gives loans (*mài bā dà bā̀shī*), looked upon? What about interest (called *ruwā*)? How difficult is it to collect a loan?

## Fable Number 32

### A. Notes

à zāmànin dâ̄ = long ago, once upon a time. This is a common introductory line for a fable.

haifùwā dà shī = produce a child for him.

kwāshè duk....--in order to pay whatever price the *mālàm* asked.

à wurinsà = from him.

ya ji àbîn nā̀... = he tasted (that) the medicine was...

ragè wà = leave for.

ɗau cikī̀ = became (as if) pregnant.

B. Topics for Discussion

1. Discuss the various functions of the mālàmī in Hausa society.
2. Discuss the types of medicine known and used by Hausa people since before the coming of Europeans. Which kinds of medicine are good, which are not? Which are superior to anything yet introduced by European influences? What about the value of psychological factors ("hocus-pocus") in native medical practice?

## Fable Number 33

A. Notes

bài cikà sôntà ba = he didn't like/desire her very much.

har̃ àbîn ya kai fagên = to the extent that.

bùkātā̀ tâ̄ biyā = her need will be met.

B. Topics for Discussion

1. Discuss the ways in which a man shows his wife indifference toward her in Hausaland. Discuss the differences between their actions and reactions in this regard and those of Americans.
2. Discuss the appropriateness (or inappropriateness) of the solution to the original problem (rashìn kirkī̀). Suggest one or more better solutions.

## Fable Number 34

A. Notes

gàrin Allā̀ ya wāyḕ = gàrī ya wāyḕ.

rātàyā = put on.

àbin nēmā = the thing that I'm looking for kṑ = kùwā.

baƙin cikī̀ = sadness.

ràsuwā = ɗeath.

naɗā̀ = appoint.

ɗan gàrī = native of the town.

mashì-= masà.

ƙṑfā nā̀ = ƙōfā̀ ta nā̀.

bū̀shi iskā̀ = put on airs, get cocky/overconfident.

bū̀wāyā̀--i.e., he had already made up his mind.

kawài = for no good reason.

à dā̂ = formerly.

cīzòn yātsā̀--an action indicating helpless frustration.

B. Topics for Discussion

1. Discuss the difference in point of view between Hausa and American culture pointed up by the moral of this story.
2. Discuss possible reasons why this man was determined to disobey the advice of his subjects and open the door. Would things have been changed if either (1) the people had given him a reason for not opening the door?, or (2) if he had been born into royalty (as e.g.--ɗan sarkī) rather than as a commoner (talàkā)?

## Fable Number 35

A. Notes

àbin cîn nāmā̀--See Abraham, àbù (1) (aa) (iii).

lādā = wages.

sai ìn bā shì = I will give to him.

B. Topics for Discussion

1. Discuss whether or not this punishment fits the crime. Was this too great a price to pay for one who had had to suffer through (see paragraph 1) two years with the boy?
2. What did the boy think he was promised for his services?

## Fable Number 36

A. Notes

Mōwà--the word mōwā̀ = favorite wife.

kawài = without provocation.

sawwàƙā = sauƙàƙā = relieve, save, rescue (us) from...

màganàr̃ dà ... ba = the matter which we don't understand.

bài dā̀mu ba = it is no concern of his.

wai = saying.

à kân màganàr̃ ... = concerning (another) matter ...

bâ ruwankà = it is no concern of yours, what do you care?

B. Topics for Discussion

1. Discuss why the turtle felt that it was important for the monkey to say "amen."
2. Discuss the portrayals of the animals. Are the characteristics attributed to them in this story typical of Hausa folklore or not? Is this type of portrayal felt to be true to life (daidai dà yaddà su kḕ cikin zamansù na gàskiyā)?

## Fable Number 37

A. Notes

kàr̃ā̀tū = morning reading from the Koran.

àbin sayâr̃wā = something for sale.

cîn mìmmīnar̃ rībā̀ = gaining unfair profit.

yawàn rantsùwā = continual oath taking (in the process of cìnikī).

ɗan kā̀suwā = market trader.

gamà zarā̀finsà = come to the end of his opportunity/wealth.

sai sù = they will.

sā̀mi kā̀suwā sṑsai-- see Abraham's dictionary, kā̀suwā (1)(d)(iii).

sai dà = sayar̃ dà.

kō ɗayā = even one.

B. Topics for Discussion

1. Discuss the philosophy of trading here advocated. How common is it for a Hausa trader to follow these guidelines? How about American merchants?

## Fable Number 38

A. Notes

fashḕ dà dā̀riyā = burst into laughter.

yaddà ... mā̀tā = that even you have been able to get a wife.

ta bi birī̀ = it went with the monkey.

ɓā̂ dā̀misā̀ kāshī = beat the leopard. See Abraham's dictionary, kāshī (2)(b).

B. Topics for Discussion

1. Discuss the story in general including the characters of the monkey and the leopard, the accuracy of the leopard's description of the monkey, the cleverness of the monkey's plan, etc. Can a group of monkeys defeat a leopard in real life?

4

## Fable Number 39

A. Notes

dà zōmō dà kàrē = the rabbit and the dog.

ƙàhōnī--plural of ƙàfō.

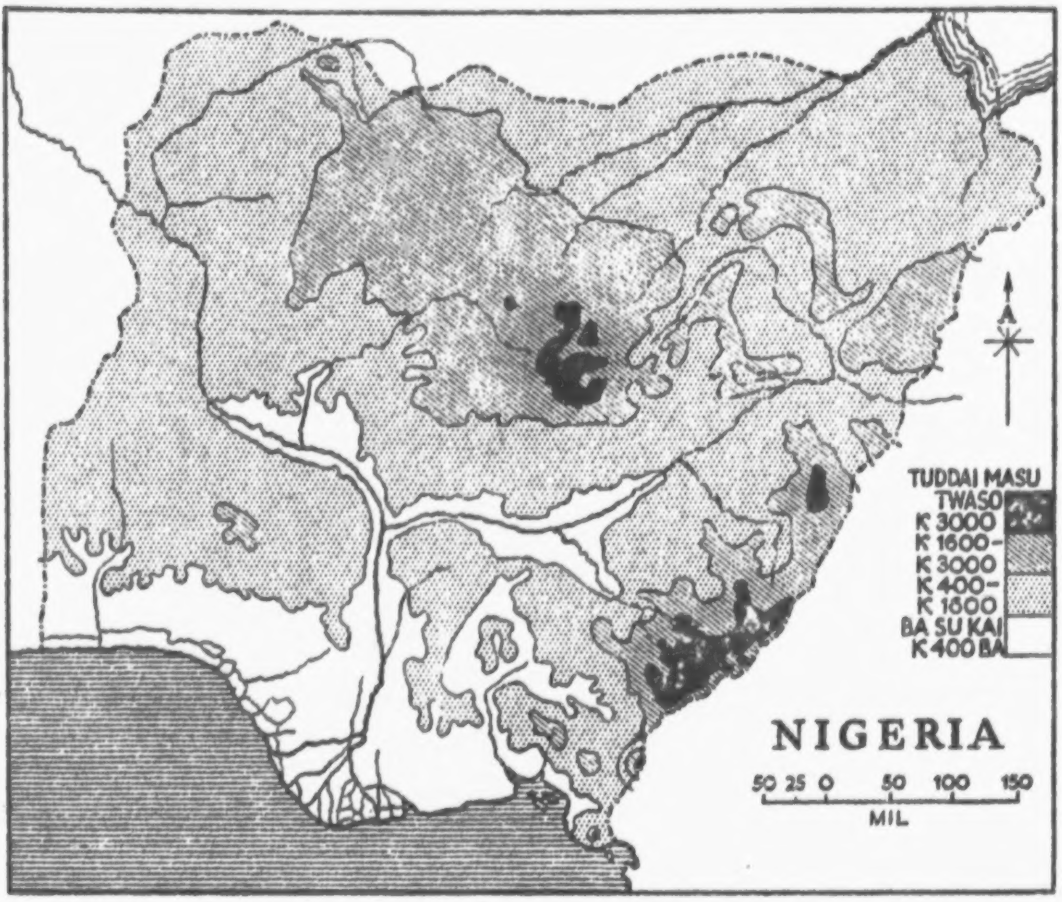
bar̃kā̀ dà sallà = greetings at festival time.

taɓā̀ = touched it.

kāmō--from kāmā̀.

B. Topics for Discussion

1. Discuss the custom of house to house greeting at sallà time.
2. Discuss the custom of rakiyā̀.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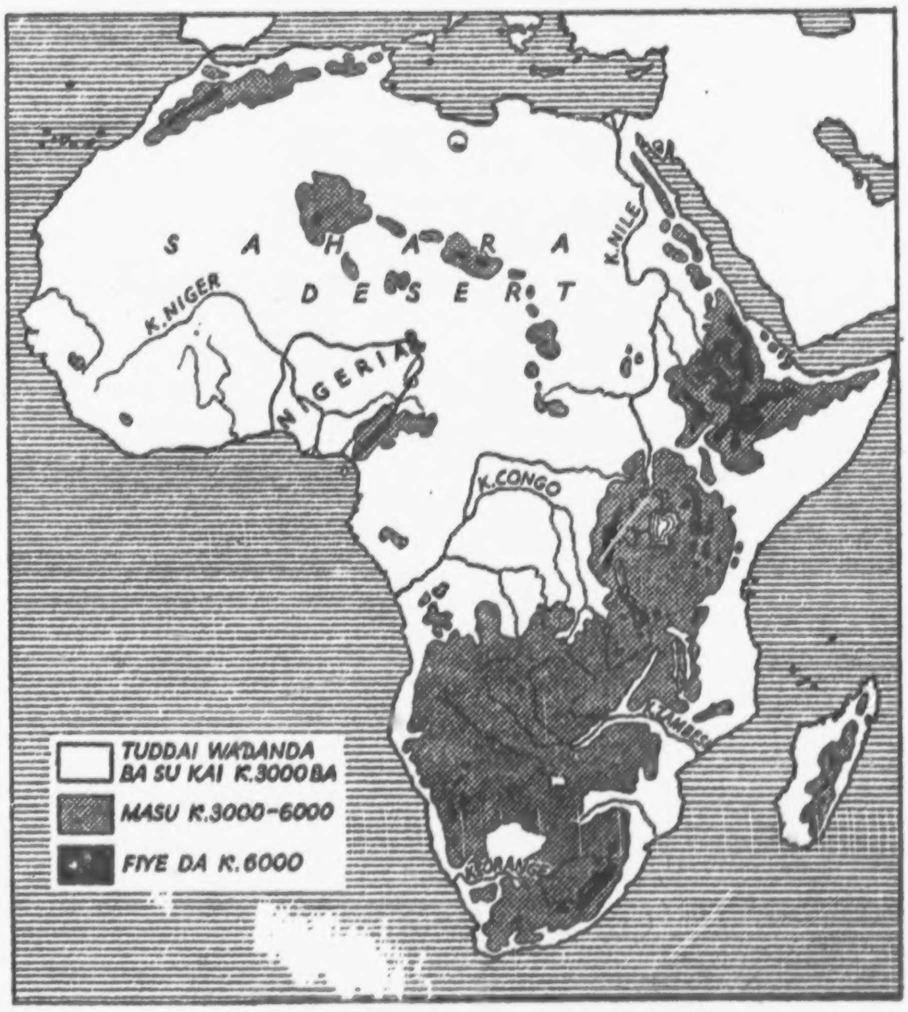
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K. CONGO
K. ZAMBESI
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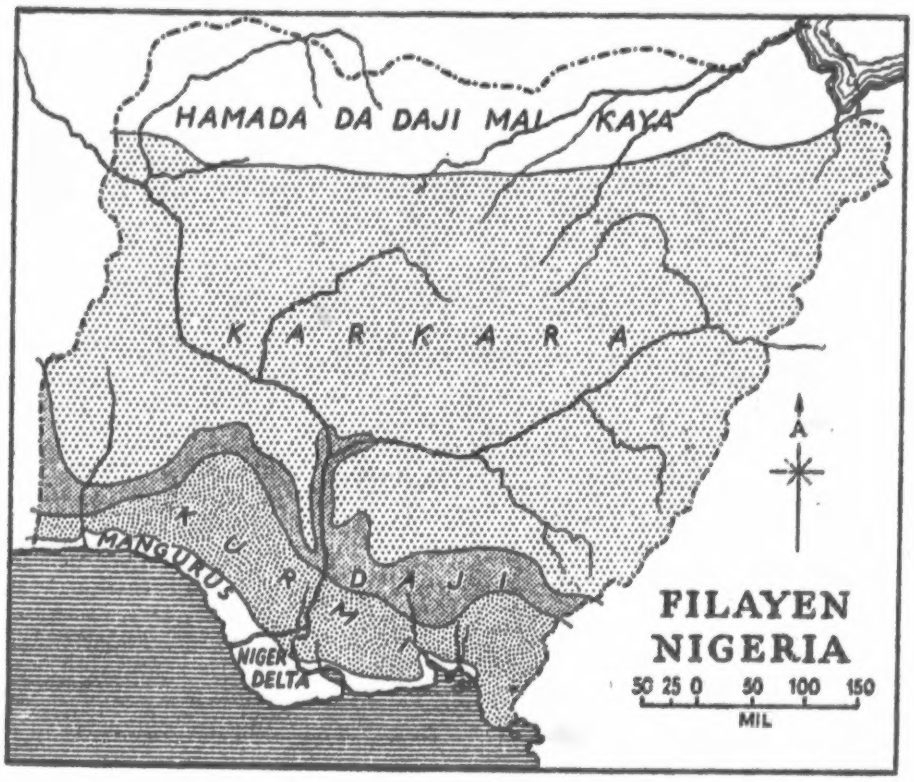
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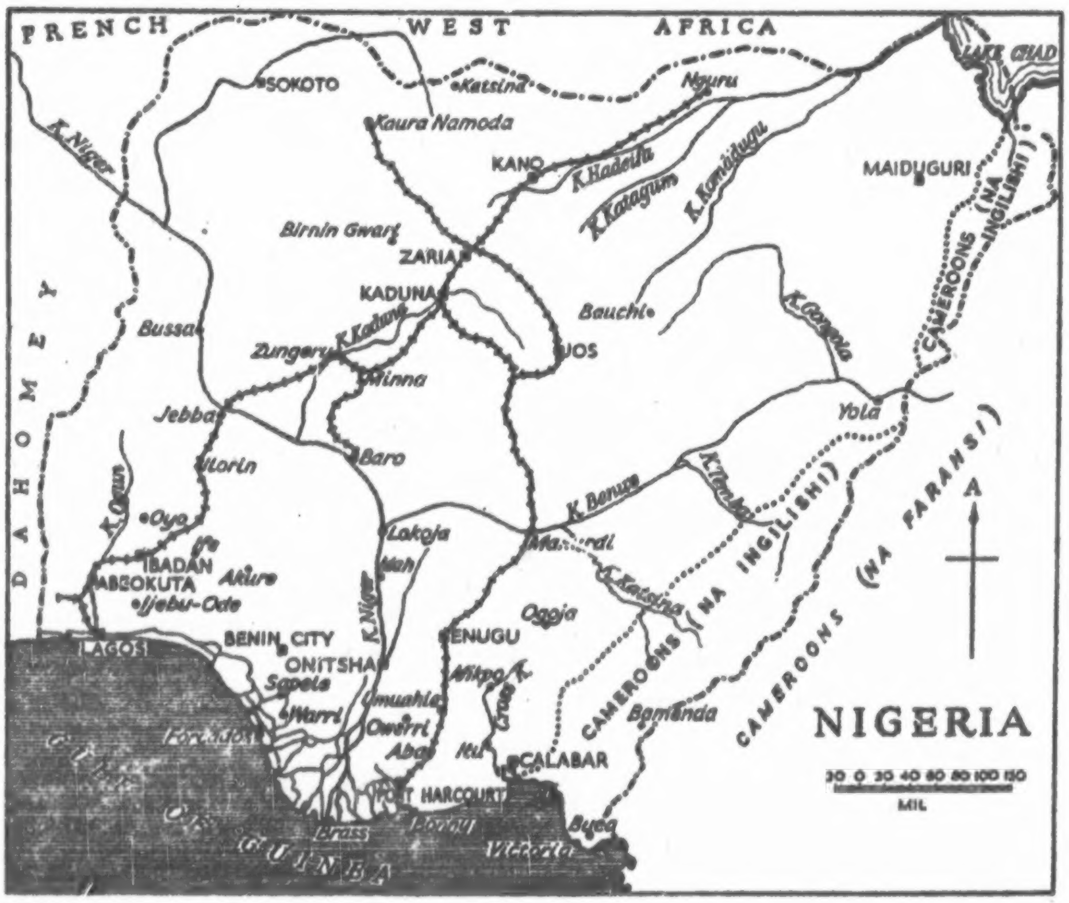
FRENCH WEST AFRICA
LAKE CHAD
SOKOTO
Katsina
Nguru
Kaura Namoda
K. Niger
KANO
K. Hadeija
K. Katagum
K. Komadugu
MAIDUGURI
Birnin Gwari
ZARIA
KADUNA
CAMEROONS (NA INGILISHI)
DAHOMEY
Bussa
K. Kaduna
Bauchi
K. Gongola
Zungeru
JOS
Minna
Jebba
Yola
Baro
Ilorin
K. Benue
K. Taraba
K. Ogun
Oyo
Lokoja
Makurdi
Ife
IBADAN
Akure
Idah
ABEOKUTA
Ijebu-Ode
K. Katsina
Oggja
CAMEROONS (NA FARANSI)
LAGOS
BENIN CITY
K. Niger
ENUGU
CAMEROONS (NA INGILISHI)
ONITSHA
Sapele
Afikpo
Cross R.
Warri
Umuahia
Owerri
Bamenda
Forcados
Aba
Itu
CALABAR
PORT HARCOURT
Brass
Bonny
Buea
Victoria
GULF OF GUINEA
A
NIGERIA
30 0 30 40 60 80 100 150
MIL

## SECTION V

### A) Nījēriyā̀ Dà Maƙwàbtantà

A. Notes

tḕkū--note that this word is feminine.

iyā̀kā = border.

Ƙàmàrū̂ = Ƙàmàrū--learn whichever form your informant prefers.

taswīrā̀ = map.

kìyāyi--from kìyāyā̀ = pay attention to.

kân iyā̀kar̃ = the very edge of.

B. Topics for Discussion

1. Discuss the map of Nigeria. Measure the distances from one border to another, from one city to another, etc. Note mountains, rivers and other geographical features. Trace the rivers from source (tushḕ) to mouth (indà ya fādā̀ tḕkū), measure them and discuss which are longest, which most important, etc.
2. Discuss the size of Nigeria relative to that of the United States, relative to that of Africa as a whole, etc. Discuss the population in the same way.

### B) Tàfiyā̀ Cikin Nījēriyā̀

A. Notes

tsàutsàyī = misfortune.

cîn rānī = spending the dry season away from home (presumably working).

ya zama jìkī = it's been the custom.

Jihàr̃ Arḕwā = Northern Region.

kō dà yàushè = kōyàushē.

ɗàuke dà = carrying.

lardunā̀--plural of lardī̀, q.v.

àmìntàttū--plural of àmìntaccē, q.v.

tàfìye-tàfìyensù = their travels.

tā̀guwàr̃ ruwā = waves.

tā dà tātà rānar̃ ƙîn dillancìn = its own day of reckoning.

bā̀kin kōmē = worth anything.

karī̀ = (greatest) value/profit.

dîn = the one we've been talking about.

fìlā̀fìlai--plural of filā̀filī, q.v.

kwâl = coal.

fētùr̃ = gasoline (British, petrol).

matūƙī = screw (propeller) of a boat.

rātsō--(from rātsḕ) = sail across.

ƙḕtàre = on the other side (of the ocean).

bà zâi kāsà mākṑ biyū ba = it won't take less than two weeks.

mai dà = has made. See Abraham's dictionary, p. 638, column 1.

'yan shḕkàrun nàn = these few years.

ta kōmā̀ ta = (travel) has become that of ...

B. Topics for Discussion

1. Discuss the custom of cîn rānī. Who does it? For how long? For what reasons? Does the term apply strictly to going away to work, or does it apply to going away for any reason (e.g.--dàndī)?

2. Discuss the major roads, railroads, navigable rivers, etc., on a map (preferably bigger than that in the workbook).

3. Discuss the advantages of each mode of travel over the other modes. Discuss speed, expensiveness, usefulness for short or long distances, ability to carry large loads, convenience, etc.

## C) Fàdàmun Bā̀kin Tḕkū

### A. Notes

ɗàuki kâmmù kàmar̃ bā̀ƙī = treat ourselves as strangers. (This material was written as an introduction to Nigerian geography for Nigerians.)

larɗunā̀--plural of lardī̀.

fārà karṑ dà shī = first come upon it.

zuwā̀ cikin ƙasā = inland.

ɗan ƙasā = native inhabitant of the area.

jā̀ gōrā̀--see Abraham's dictionary, p. 413, column 1.

ɓatàn kâi = get lost.

bū̀sasshiyā--feminine of bū̀sasshē, q.v.

tāsam mà = extends to.

shā kallō = observe the country as sightseers.

kàmar̃ rìƙe dà sū cikin ruwā = as if holding them in the water.

'yan kàɗan nē = there are not many.

ruwan tḕkū mài gishiri-gishirī = salt water.

sassàrƙē--intensive form of sarƙḕ, q.v.

ɗan Adàm = a human being.

hàɗe--("stative" from haɗā̀) = mixed with.

nan dà can = here and there.

bā̀ dà ... ba = unless.

rarràtsā = divides into several (smaller) branches.

bàzu kō'ìnā = go out in all directions.

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yankìn ƙasā = section of the country.

mùhimmìyā--feminine of mùhimmī̀

tàttā̀ru--intensive form of tā̀ru, q.v.

tsìbìrai--plural of tsìbirī.

gàme dà = concerning, regarding.

fārō--from fārā̀.

fā̀ɗāwā Kwā̂rà = flowing into the Niger River.

ta wurā̀rên = through the places . . .

biyō--(from bī) = flows.

wankè tàɓòn--here = kwāshè tàɓôn.

tun wajen mîl ... tḕkū = for about 150 miles up the river from the edge of the ocean.

har̃ wà yâu = still, yet. This expression is frequently used in this way with no time reference.

ràrràbuwā--verbal noun of the intensive form from ràbu.

bâ̄ iyā̀kā sàssàrƙe dà jūnā = without number intertwined with each other.

tahō--the -ō form of tàfi.

kusantō--the -ō form of kùsantā̀ (kùsātā̀).

ta hakà = it will do thus.

daskàrē̂wā = collect and solidify.

hannā̀yē--plural of hannū.

B. Topics for Discussion

1. Discuss the Niger Delta region--its rivers, trees (especially the mangrove trees--find or have drawn pictures of them), people, difficulty of transportation and communication, etc.
2. Discuss the validity of the statement that the palm tree is the most useful tree in the world. What are the products produced

by various types of palm trees and how are they used?

3. Discuss the extent and types of travel by water possible in Nigeria as a whole.
4. Discuss the function of the mangrove trees in reclaiming land in the Delta region.

## D) Kurā̀mē Na Nījēriyā̀

### A. Notes

kurā̀mē--plural of kurmī̀.

ƙarfī--i.e., less marshy ground.

bâ ... sam = there is no ... at all.

irìn sū rīmī = such as the rīmī and other such tall trees.

giftā̀ ... Nījēriyā̀ = extends clear from the eastern to the western border of Nigeria.

ragè duhù = decreased in denseness.

kàrkarā = grasslands.

sàssàrƙe = intertwined ("stative" from sassàrƙā, the intensive form of sarƙā̀).

shū̀ke-shū̀kē = plants.

nannàɗē--intensive form from naɗḕ.

an ɗâuke ruwā = the rain has stopped.

kōmē na wurîn = everything in the area.

dà yawàn gàskē = in abundance.

àbîn dà bà à rasā̀ ba = that which is really common.

mālàm-bū̀ɗe-littāfī̀ = butterfly.

kyân = kyâu + -n.

tùmà-dà-gayyà = a type of biting ant (cînnākā̀) before its wings drop off.

bâi ɗayā = level.

à wàrwā̀tse = scattered around ("stative" from warwā̀tsē, the intensive of wā̀tsē).

lùllùɓe--"stative" from lullù̄ɓā.

kashī̀ ukù ... hudū = 3/4.

àbin wutā = firewood.

fasàlin shḕkarā̀ = seasons of the year.

bū̀sasshiyā--feminine of bū̀sasshē.

bugùnsà = beat down upon it.

tsōtsḕ = cause to evaporate.

mayḕwā dà dōgon farī̀ = returns to normal (i.e., little or no water in the streams) during the long dry spells.

àbîn dà bà à rasā̀ ba = that which is excessive.

àlbarkàr̃ ...wurîn = the good of the soil stays in the soil.

iskàr̃ cikinsà = the air in the wooded area.

har̃ yâu = har̃ wà yâu = in addition, furthermore.

tā̀kī = fertilizer.

mai dà = mayar̃ dà.

wàdā̀tàttun--plural of wàdā̀taccē = plentiful ("past participial" form from wàdātā̀).

farat ɗayā = rapid.

mā̀su sauƙin kâi = agreeable people.

B. Topics for Discussion

1. Discuss the differences between fàdamā̀ and kurmī̀.
2. Discuss the trees in the kurmī̀.
3. Discuss the types of wildlife (animals and insects) present in this thickly wooded area (kurmī̀).
4. Discuss the differences between kurmī̀ and kàrkarā (= savannah).

5. Discuss the reasons for exporting mahogany and other types of wood.
6. Discuss the effect of various topographical features on the climate.
7. Discuss the various advantages of the kurmī̀ over both wetter and dryer areas with respect to retaining and building up the fertility of the soil.
8. Discuss the advantages and disadvantages of living in the wooded areas of Nigeria.

E) Fī̀lāyen Nījēriyā̀

A. Notes

yanàyī = climate.

cikà girmā = be very large.

cikà ƙarancī = be very scarce.

gìne-gìnē = building.

yi kyâun ta kurmī̀ = be as good as that of the woodlands.

ƙārà yi arḕwa = continue northward.

ja-ja = reddish (i.e., brown).

mafī̀ yawancin = the greater part of.

yaddà = so that.

sù kai sù kāwō = they go and come.

B. Topics for Discussion

1. Discuss the advantages and disadvantages of living in the grasslands as compared to the other areas of Nigeria. Which part of the grasslands would you prefer?
2. Discuss the kinds of trees that grow in the northern part of the savannah and their uses.

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3. Discuss the reasons for and the advantages and disadvantages of burning off the grass during the dry season. How does this affect the fertility of the soil? How does it affect the wildlife that lives in the grass?
4. Discuss the effect of goats and sheep on the sparse vegetation of this area.
5. Find colored pictures taken in the dry and rainy seasons in Northern Nigeria. Note the sharp contrast in color.
6. Discuss the importance of an adequate water supply in this area. How do they keep the water clean? What if they don't?

F) Tùddan Nījēriyā̀

A. Notes

tùddai--plural of tudù, q.v.

bâi ɗayā = level.

bàzajjen--("past participial" form from bazā̀) = spread out.

à bàje--("stative" from bazā̀) = nearly flat.

bàzajjiyā--feminine of bàzajjē.

B. Topics for Discussion

1. Discuss where mountains occur in Nigeria, the height and type of each mountainous area, etc.

G) Kōgunā̀

A. Notes

hàrhàɗu--intensive form of hàɗu.

à mī̀ƙe = straight.

à lànƙwàshe = crooked.

màtsattsē = narrow.

ƙanyā̀ ta fìtā = a way out.

jḕru--from _jērā̀_.

zanko-zankō--i.e., the streams flow in and form valleys between mountain peaks.

hàɗē--the _-ḕ_ form of _haɗā̀_, "join."

rījōyī--plural of _rījìyā_. A shortened form of _rījiyōyī_.

sarai-sarai = clear (i.e., not muddy).

gùrɓā̀taccē--"past participial" form from _gurɓā̀tā_, q.v.

kōgunā̀ sukàn fāɗā̀ = the water level in the rivers falls.

gā̀wùrtaccen--from _gāwùrcē_, q.v.

B. Topics for Discussion

1. Discuss the various things that can happen to rain water once it hits the ground.
2. Describe and discuss how and when rivers are formed, flow, get larger, get smaller, become muddy, become clear, etc.
3. Discuss the meaning and use made of the proverb in paragraph five of this section.
4. Discuss the advantages and disadvantages of living on the banks of a river.

H) _Kōgunàn Nījēriyā̀_

A. Notes

sànanniyā--feminine of _sànannē_ ("past participial" form from _sanī̀_) = well known.

mafìyā--plural of _mafìyī_, q.v.

fìye dà--A can do such-and-such _fìye dà_ B = A _ya fi_ B doing such-and-such. Both are common ways of expressing comparison.

Sā̀lìyō = Sierra Leone.

Tambūtù = Timbuctoo

sukà hàɗu--note the use of a plural person-aspect indicator here where in English one would translate "it meets." Use of the plural in such contexts (e.g.--involving a single person or thing meeting one or more others) is the rule in Hausa.

Jabà = Jebba.

su nā̀ kai dà kāwō̂wā = they travel back and forth.

dà yawā̀ ... kāyàyyakîn = much of that with which the boats are loaded.

har̃ wà yâu = in addition.

tā̀ron = groups of.

ɗaɗɗàurē--"intensive" of ɗaurḕ.

ta kânsù = when one follows the rivers.

kudù-kudù = slightly southward.

B. Topics for Discussion

1. Discuss the importance of the fact that ships can travel further on the Niger (and the Benue) than on any other African rivers. How far can they travel? Of what significance is this politically, commercially, socially, etc., to Nigeria as compared to the other countries of Africa?
2. What prompted the early explorers to expend so much on searching for the mouth of the Niger?
3. Discuss the important cities along the rivers of Nigeria and the importance of the rivers to these cities.

## SECTION VI

### A) Matsalàr̃ Haifùwā

#### A. Notes

ɓacḕwar̃ watā̀ = the ceasing of a woman's menstrual periods showing that she is pregnant.

sāmùn cikī̀ = becoming pregnant.

shigḕ = goes beyond, exceeds.

ɗàukē ... cū̀tā = regard it as illness.

sun fāɗī̀ à kântà = she has lost them.

dà cê̄wā ... musù = when it can be said that they are truly pregnant.

yi àl'ādā̀ = menstruate.

ba'ā̀--playfully, not seriously.

har̃ shā̂ biyū--it is commonly believed in Northern Nigeria that a fetus may "sleep" in the womb for this long or longer before being born.

sūnā na Littāfìnsù--each child is expected to receive an "official" Koranic name. He may also be given one or more other names or nicknames.

jīkōkī--plural of jīkā̀, q.v.

bā̀, wai ... = not because ...

ɓàrī = miscarriage.

rūgàr̃ karā = (corn) stalks.

na sā̂wā à gadō = for making beds out of.

sàuka = has given birth.

gūɗā̀ = a shrill, high-pitched scream known as "ululation."

dùrƙùshe--"stative" from durƙùsā.

kwānā = spend the night (not sleep!).

fàrsā = treating medically.

wajē ɗayā = to one side, in a special place.

yî̀n àbin haifùwā = tending to the necessities of the situation. Note the use of àbù with a plural meaning.

rānaȓ sūnā = naming day.

kōwàcè--any woman, whether old or younger, may be a midwife.

zā̀nen cikī̀ = scarification of the stomach.

kunnà kâi = happen into.

ainihī = the most important.

shā = breathe. See Abraham's dictionary under ƙaurī for various indications concerning this custom.

tàfàsasshē--from tàfasā̀.

shā dautū dà ita--see Abraham's dictionary under dautā.

gàrin--see Abraham's dictionary, p. 306, last entry in first column.

dà sāfē dà sāfē = morning by morning.

yā dà = quit. See Abraham's dictionary, p. 940, column 1.

tun bà tà ... ba = before she has completed ...

B. Topics for Discussion

1. Discuss the belief in pregnancy lasting more than nine months. How frequent is it? How do the people know?
2. Discuss the various categories of names: (1) na Littāfī̀; (2) na kā̀kànnī; (3) laƙàbī; any others? Ask your informant for examples of each kind and for any significance attached to the various types of names. Are there also secret names (ɓṑyayyen sūnā or sūnā na àsīrī)?
3. Have your informant illustrate gūdā̀ (if he can).
4. Discuss the ùngōzṑmā, her duties before and after birth, who serves as a midwife (only certain women or any women?), etc.

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6

3. Discuss the kàr̃ā̀tun yankā. What is it? How long? Does it always involve recitation of the Koran or may it consist simply of prayer or the kind of statement recorded here?

4. Discuss the nature of the anointing (shāfā̀). With what is it done and on what part(s) of the body?

5. Discuss the presence and function of the beggars at this and other ceremonies.

6. Discuss the dividing up of the ram--who gets what and what happens if someone gets the wrong portion or is left out?

7. Discuss the number and value of the gifts given at the various types of naming ceremonies discussed above (number 1).

C) Wànzāmī̀

A. Notes

kīmā̀ = its value.

in kā ɗēbè = if you exclude.

na mài gātancī̀ = (a child) of well-to-do parents.

B. Topics for Discussion

1. Discuss the custom of shaving the child's head. Do Hausas give any explanation for the custom?

2. Discuss the gifts given to the wànzāmī̀--their number and nature.

D) Gōyō

A. Notes

dū̀rassà = pour food down the child's throat.

gōyontà = her child.

tārà shìmfiɗā̀ = sleep together.

ɗirkà musù cikī̀ = get them pregnant.

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barden gōyō = child about eighteen months old and nearly ready for weaning.

B. Topics for Discussion

1. Discuss the nature and quantity of the food fed to a baby in addition to breast feeding.
2. Discuss the seriousness of another pregnancy coming too soon after the birth of a child. What happens to the gōyō? What are the attitudes of the community? What is done to prevent such pregnancy.

### E) Yā̀yē

A. Notes

aurē--i.e., a possible future marriage between the two of them.

B. Topics for Discussion

1. Discuss weaning. Is it done gradually or all at once? Is the child sent away? What are the small differences between weaning a boy and weaning a girl?
2. Discuss the reasons for nursing another child along with one's own.

### F) Waɗansu Sunā̀yē dà Mà'ànar̃sù

A. Notes

ƙaràsā = completed childbearing. Àutā is the last child's name.

tun bà à hàifē shì ba--i.e., they were stillborn.

B. Topics for Discussion

1. Obtain as many additional names and their meanings as possible.

## G) Dangī̀

A. Notes

bā̀ba--note that this (and several of the other terms) refers to a group of relations in the same age category rather than to only a single individual.

B. Topics for Discussion

1. Discuss the intention of each term and the differences between the Hausa kinship system and ours. You will probably discover new terms--add them to the chart.

## H) Kā̀ciyā̀

A. Notes

kìrāyē--from kìrāyā̀ which = kirāwō, q.v.

kā̀sā = fall short of what is expected.

bàtun = the matter of.

fēɗè .....--see Abraham's dictionary under fēɗè.

hau ƙafā̀fun ... = sit on the boy's legs.

kàtarī = kàtar = lucky.

kō ɗan sarkī nḕ = even if he's the son of a chief.

tùrɓāyā = tùrɓā, q.v.

mī̀ƙar̃sà = his penis.

gûn kwānā = while sleeping.

B. Topics for Discussion

1. Discuss how one becomes a wànzā̀mī. Is this work inherited or chosen? Does one serve an apprenticeship?

2. Discuss any changes in the method of circumcision now as compared to that described here.

3. Discuss the medicinal properties of gàbā̀ruwā. What else is it used for?

## I) Makarantar̃ Mùhàmàdiyā̀

### A. Notes

yārṑ nā̀ bìye = yārṑ ya nā̀ bìye.

sun gai dà jūnā = after they have greeted each other. Note the use of the completive in a narrative sequence (after a transform completive) to signal action completed (i.e., the greeting) previous to that indicated by the transform completive predicate which precedes it.

mḕ ya kḕ dà kâi? = what brings you here?

na shìga ... = (grain or money) in payment for entering . . .

biya manà bùkātàmmù = meet our need.

shìga àllō = begin to learn writing.

kân kàr̃ā̀tū = he does well at study/reading.

à bā dà masà = à bā shì.

kāmā̀ gàbansà = go his own way.

saukè Àlƙùr'ānī̀ = finish the Koran.

bîn = visiting.

gabatō = approaches.

sai ya cē̂ dà àlmā̀jìransà = he will tell his pupils.

gàme dà = together with.

taurī = loss of skill.

kyâuta yîn = make your work to prosper.

Īkòn zuwā̀ = opportunity to come.

sai yâu = until today.

ɓugà ƙasā = do sand divining.

kuɗin kafìn àlkalàmī = first payment for charm. The rest is paid when the charm works.

kàbēwā̀--he's to sit on a gourd/pumpkin when he bathes.

kāmū̀ = a measure of 18 inches.

hàɗuwammù--from hàɗu.

gamī̀ dà = together with.

yā yi saurā = there is some left over.

## B. Topics for Discussion

1. Discuss the Koranic school, what is taught in it, its status in comparison to the Western-type schools, etc. Any differences between urban and rural attitudes and practices?
2. Discuss the begging of the students. How is this looked upon by the community? How widely is this still practiced? Any differences between urban and rural practices?
3. Discuss the makarantar̃ ilìmī versus the Koranic school. What is taught in each? How long does each take, etc? Compare this school with Western-type schools.
4. Discuss the function of the Mālàm as medicine man. How does he differ from other medicine men in the community? How does his medicine differ?
5. Discuss taurī. What is this, how common, etc.?

## SECTION VII

### Fable Number 40

A. Notes

cīwòn ajàlī = final illness.

tarar̃ = discovered.

shī na kḕ wà kūkā = i nā̀ masà kūkā.

kà nḕmi àbin kânkà = earn your own living, don't depend on someone else.

dà wandà kḕ ... yī̂ = both he who provides food for me and he who does not make fun of me.

tàfi dà dūniyā̀ sànmū = be careful in whatever you do.

tsàrī = guzā̀, q.v.

ji wà kânsà = cause itself.

ƙwācḕ = rescue.

yaddà = just as.

bā̂ cū̀tā bā̂ cū̀târ̃wā = without difficulty caused by either party.

làbtū = loading.

don hakà = because I haven't heeded this advice.

bā̂ àbī̂n ... bā̀kīna = the first thing they do is to separate my mouth from the rest of my body.

bā̀kī ... wuyā̀ = it is one's mouth (i.e., what one says) that gets him into difficulty (lit: cuts one's throat).

shikàn = yakàn.

àbī̂n dà duk ... = whatever . . .

bāyansà = its result.

B. Topics for Discussion

1. Discuss the five bits of advice in relation to the Hausa philosophy of life.
2. Discuss which of these bits of advice the Hausa people would consider the most important. Work out a Hausa order and an American order of importance for them and contrast the lists.

Fable Number 41 (this is a true account rather than a fable)

A. Notes

àlēwā̀ = performing.

duhùn dājī̀ = forest.

à sùkwā̀ne = at a gallop ("stative" from sukwā̀nā).

kwā̀shi sukùwā = take after it at a gallop.

cim masà--see Abraham's dictionary under cim.

zama = wait.

zō cikìn dōkī̀ = lean down under the horse's belly.

sùnkùcē--from sùnkutā̀ = lift/grab hastily.

duk àbin nàn = all of this.

ɗaurà wà = ɗaurà wà ƙarfḕ.

kī̀wō = tending animals.

sāmō--i.e., he will get green food for his horse.

kusa--note the use of kusa as a verb.

dà cḕ = if for example.

sā̀kē = undergo a (radical) change

ùnguwa-unguwā = in every part of town, section by section.

màkāmai--plural of makāmī.

à wàje = on the outer side (unlike the sickle which is sharpened on the inner side of the curved blade).

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saɓā̀ = sling (over the shoulder).

ìsar̃sù = their arrival at the place of the hunt.

yi wà wurîn zōbḕ = make a circle around the area.

na kusa dà shī = the one next to him.

gwàrjên--i.e., the sound of the bell.

fadā̀ tsakā̀ = charge toward the center of the circle.

kai shì ƙasā̀ = bring it to the ground.

dirō = dìra.

kakaf kâf--an ideophone imitating a chopping sound.

B. Topics for Discussion

1. Discuss horsemanship among the Hausa people as compared to that among the Fiti. Are Hausa children trained as early and in the same way? How are they trained? Which children are trained? What about the training of the horses?
2. Discuss the horse's equipment--saddle, bridle, bit, stirrups, spurs, etc. What about the differences between the Fiti spurs and those used by Hausas? Discuss the functions of each of these pieces of equipment. Illustrate them if necessary.
3. Discuss the usual way of caring for horses in Hausaland versus the Fiti way. Discuss e.g.--food, tethering, housing, etc.
4. Do the Hausa people have any custom like this one of feeding beer to the horses?
5. Discuss (and illustrate) the hunting weapons described here and their Hausa counterparts.
6. Discuss what is done with old horses (e.g.--eating, trading) among the Hausa versus among the Fiti.

## Fable Number 42

A. Notes

shāwaràr̃. . . Adàm = deciding what to do with regard to human beings.

tāsà = his plan (dàbārā̀) for solving the problem.

kūshḕwā--from kūshḕ = find fault with.

na bāya = the younger ones.

sai mī = only we hyenas are capable of this kind of task.

rabā̀ = rescue.

sanƙḕ = put your tail between your legs.

yi ta kânkà = take off on the run.

mafitar̃mù ɗayā cḕ = there's only one way out for us.

kaɗai = nonsense!

yā̀rō, dai, yā̀rō nē = how childish can one be?

cḕ, mā = say, for example . . . , suppose, though . . .

kō, kùwā ... = or are you advocating . . . ?

maƙḕ = hide yourself.

sā̀jē--(from sāɓā̀) = deliver yourself from.

tā̀shi--(from tā̀sā)= set about.

bà tà sanī̀ ba = unwittingly.

mḕ akà yī akà yi karnukā̀ = what do we care about dogs?

cikin ... kàrē = is the dog the thing to be feared most?

cikin mutā̀nē = among men.

ɗan hàlâk = respectable person.

shī kaɗai ... àmfā̀nī = it would only benefit the speaker.

can = later, after it was all over.

fāɗō ... = prostrated himself.

mânyan dawā̀ = the lion (this is his nickname). Note that the plural mânyā is always used in this nickname rather than a singular.

kūkā nā̀ cikin ... = an animal's cry is among . . .

tōnā̀ = cause us trouble.

akà ji ... bàllē ... = where it was heard . . . much less it be followed.

dàbārā̀ = the best plan.

kullum bā kā̀ yī̂ = don't you ever sleep?

sai kà ... = do you spend all your time . . . ?

tsakiyàr̃ ganyā̀yen dōkā̀--where the slightest movement will cause the leaves to rustle and awake the jackal.

zūcìyāta ... ba = if my suspicions are not calmed.

kō wajen ... cū̀tar̃mù = even while we are drinking water humans cause us grief.

bāyā bā̂ zanḕ = acting foolishly (lit: leaving one's back unprotected).

dàgà bāya = from behind.

shā̃ dà arnā = do their best, are cleverest.

bà mì san kânsà ba = that fools/outsmarts us.

tsarḕ = watch out for.

būshḕ = (tree) died.

su kḕ--i.e., the leaves and the roots of the tree.

bā̀ sàfài ... ba = where one does not ordinarily find it.

B. Topics for Discussion

1. Discuss the naiveness of the various animals with regard to the superiority of their own plans. How adequate is each plan for the one proposing it? How adequate for other similar animals? How adequate really is the jackal's plan for all animals (e.g.--can the elephant or rabbit use the jackal's plan for sleeping or drinking?, etc.)?

2. Discuss the attitude toward and treatment of dogs by humans in Hausaland versus America.
3. Discuss the characteristics of the various animals portrayed here. Are these characteristics true to the overall characters of these animals throughout Hausa folklore?

## Fable Number 43

A. Notes

ƙā̀ru = increase his knowledge and understanding.

kwāshè kāshinsà à hanmī = he will be humiliated.

kētà cikìn = tear open his stomach.

ƙasūsuwā̀--plural of ƙàshī.

à kwānā, à tāshī̀ = time passed.

rā̀ƙumin dawā̀ = giraffe (lit: bush camel).

tsàbgī = tsumāgìyā.

yiwō tāshī̀ = migrated, moved.

wā̀ƙe-wā̀ƙensà = singing as he walked (wā̀ƙe-wā̀ƙē is a plural of wā̀ƙā).

kō dà = when.

tā̀shī = was born.

kō gaisuwā = even to greet (us).

fā̀dā = the king's (i.e., the lion's) palace.

nī, kṑ, sai biyū = but I only have two.

tik dà nī = stark naked.

ruwā à jàllō = with all my energies.

yâu dà gṑbe, dai = have patience.

yallàɓâi = sir.

kō bā̀ ... ba ... = even disregarding the fear of man . . .

mîn = minì.

ìn jī = so I can experience the comfort of a home that you just mentioned.

wucḕ wajen na kūrā = proceed to (making) the hyena's home.

mukà yi àlkawàrī dà ita = I have made a promise to her (i.e., the hyena). Note the use of the plural person-aspect indicator here where English would use a singular.

ɗā bā yā̀ màganā̀ biyū = one under authority isn't allowed the luxury of breaking a promise.

àmfā̀nīna kḕ nan kawài = this is my only function.

pul = ful.

ɓācìn rânsà = his annoyance.

a nā̀ tsṑron ... mâyyā--see Abraham's dictionary, māyḕ (1)(b).

tsùmàngī--plural of tsumāgiyā.

tsakàr̃ ... = among some trees/sticks.

bi tsaikṑ = went around the roof frame.

tsibḕ gēfḕ ɗayā = piled them to one side.

shirìn gashìn tukwā̀nē = preparing to fire pottery.

bugà ƙyàstū = struck a fire.

ya jī ya màtsu = he felt that he was in difficulty.

shḕƙuwā = breathable (from shḕƙā).

kàrtaƙ ƙasā = an animal's pawing the ground in impatient eagerness.

dà, mā, kà dànganā̀ = just resign yourself.

àlkalàmī yā būshḕ = it's all over for you.

cînye wuta ƙùrmus = was burnt to a frazzle.

na gàba gàrē shì = the one in authority over him.

àbîn dà ya ga dāmā = whatever he pleases.

B. Topics for Discussion

1. Discuss the Cattle Fulani--their huts, their movements, their customs, etc. Why do they move and how? How do they carry their loads when they move? Who looks after the cattle--by day, by night? How do they keep the cattle in one place at night?
2. Discuss and draw a picture of the type of *bukkā̀* that the Fulani made for the lion. Why didn't he use mud?
3. Discuss your informant's interpretation of the references to *itātuwā̀* in paragraphs 14 (2 references) and 16 (1 reference). Does the story refer to trees or sticks in these places? Are all three references to the same thing? Was the hut built between trees or anchored by posts? What did the Fulani do with sticks/trees in paragraph 16 to lock the lion in?

## SECTION VIII

A) Gabātar̃wā

A. Notes

Gabātar̃wā = introduction.

kō dà ya kē = even though.

tāsà àddīnī--a common way of saying àddīninsà.

duk dà hakà = in spite of this.

mulkī ɗayā = a single government.

kàfu = was established.

à ràrràbe = separate (from rarràbā, "intensive" of rabā).

sai yāƙī ... = all they did was fight ...

kō fî = or more (i.e., longer ago than that).

kadà = lest.

tūshènsù = their origins.

waɗansu--i.e., lìttàttāfai.

matàfìyā--plural of matàfìyī.

Jihādì = the Fulani "holy war" under Usman ɗan Fodiyo that began in 1802. See section D) below.

B. Topics for Discussion

1. Discuss the number of tribes in Nigeria and some of the major differences between the larger tribes. Which are the ten largest tribes and what are their approximate sizes.
2. Discuss the early records of Northern Nigerian history. In what language were they written? By whom? Why were some of the records destroyed?

## B) Zaman Hàusā̀wā Har̃ Zuwā̀ Zāmànin Jìhādī̀

### A. Notes

bàtun = concerning.

tun ... bà ... ba = before. This construction is very common.

yaddà a kḕ tsàmmānī̀ = how it is thought that . . .

wasu--common shortening of wadansu. Wa'ansu is also commonly heard.

tōnō tamā = mining (lit: digging ore).

màkāmai--plural of makāmī.

dafàwar̃ giyā̀--native beer is "cooked" to prepare it.

anā̀nan = then, later.

bisà gà ... = according to . . .

cikin = into.

duwā̀tsū = mountains.

cī = conquered.

macījìyā--feminine of macī̀jī.

mài wahalad dà ... = which caused . . . trouble.

kàsu = became divided.

haɗà kâi = unite, join together.

wani àbù = anything.

yā̀ƙi--from yā̀ƙā.

ya fi yawā̀ = takes up the most space.

harìn bāyī = slave raiding

kō kàmar̃ ... bài fìta yāƙī̀ ba = for about 10 years without going to war.

guntū = short.

wai = according to the record.

bā̂ ruwansù dà = they didn't care about.

cîn = conquering.

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yā ɗàuki ... = slave raiding occupied a major portion of their attention.

yi ta yîn = continued.

kar̃kàshe--"intensive" form of kashḕ.

a nā̀ cē̂ dà shī = he is called (named) . . .

wandà kḕ dàgà cikin mânyân dà ... = who was among the important ones who . . .

sai tàfiyā̀ ... yī̂ = they only had to travel to another country.

bà sù dā̀mu dà shī dà yawā̀ aimù ba = they weren't greatly disturbed by it.

ìdan sarākunā̀ ..., sukà ..., har̃ ..., sai sù fārà yā̀ƙe-yā̀ƙensù = if the kings . . . , (and) they attain power . . . , to the extent that they find opportunity to . . . , then they would start warring.

kàfu = were established.

ko dà = even though.

rinjāyḕ = victory.

rìnjāyā̀ = conquer.

dà dōlè = perforce.

kō dà ya kḕ = even though.

kō mânyan birā̀nē = even large cities.

B. Topics for Discussion

1. Discuss and locate on a map the original Hausā Bakwài.
2. Discuss their inability to unite in spite of common language, customs, markets, etc.
3. Discuss the effect of the Hausa emphasis on slave raiding on the size of the Hausa tribe. Could this be the main reason the Hausa tribe is so much larger than the rest?

4. Locate the Jukun, Nufe and Kanuri areas on a map and discuss their political and social influence now as compared to that of the past.

5. Discuss the reasons why Northern Nigerians preferred slave raiding to war over land. Discuss the status of slaves among the Hausa people versus that of slaves in Western "civilization." Did a Hausa slave remain a slave forever? What about the children of slaves?

C) Zuwàn Musuluncī̀

A. Notes

ta Kàtsinà = through Katsina.

ùmàrci--from ùmartā̀.

kàrɓi rṑƙonsù = answered their prayer.

makantad dà = blinded (from màkantā̀).

bàbbansù = their leader.

duk dà = together with.

duk dà hakà = in spite of this.

kṑmā kân ... = returned to . . .

wai = purportedly.

bàzuwā = being spread abroad.

shàri'ā̀ = Muslim legal system and courts.

B. Topics for Discussion

1. Discuss the fact that some Hausa groups (e.g.--Māguzāwā) remain non-Muslim. How large is this group? How do their customs differ from the main body of Hausa people (e.g.--only in religious practice or in many things)? Where do they live? Are there other non-Muslim groups?

2. Discuss the tie between Muslim religion and Muslim law as it contrasts with our separation of religion and law. Discuss the same with regard to education.

## D) Jìhādī̀

### A. Notes

kàrɓi ƙasā = took the land.

tun dàgà farkō = from the beginning.

jā̀rùntakā = jārumtā̀.

jîn mṑtsinsù = become aware of their presence.

bîn kōwā = give allegiance to any of the local rulers.

mā̀su ƙasā̀shên = local rulers.

sha'ànin ƙasâr̃ = local politics.

ùngwànnī--plural of ùnguwā.

bā sù girmā = respected them.

gṑyi bāya = support, take the side of.

Hāɓḕ = the Fulani name for the early Hausa tribes.

dà fārī̀ = at first.

jìm kàɗan = before long.

gamā̀ = joined in battle.

shìga mulkìn Filā̀nī = came under the rule of the Fulani.

ci karṑ = ran into.

kāsā̀ = failed.

gyā̀ru = was improved.

aikā̀ Sakkwatō = sent word to Usman ɗan Fodiyo at Sokoto.

Shaihū̀ = Usman ɗan Fodiyo.

naɗā̀ = appoint.

cībìyar̃ mulkìn Filā̀nī = the seat of Fulani power.

fid dà zūcìyā = gave up hope.

gadon ùbansà = his father's throne (lit: bed).

nan dà nan = immediately.

haɗà kâi = joined.

gamà bā̀kī = made a concerted effort.

sukà tàrē sù akà būgā̀ = they met them and they fought.

dà akà cī sù = who were beaten.

kwântā = give up trying to regain their power.

fìta yāƙī̀ = went to war.

B. Topics for Discussion

1. Discuss the origin of the Fulani. Note that their closest linguistic relatives are in Senegal.
2. Discuss the present relationship between the Hausa and the Fulani. Who rules? Do Fulani still pay jangàlī?
3. Discuss the fact and details of the unity effected by the Fulani conquest. Locate the two major centers on a map. Locate the new cities established at this time.

## E) Mulkìn Filā̀nī

A. Notes

1) Ta hakà ...

ba dà sôn mazàunàtā ba = not because of the desire of the inhabitants.

ƙwācè wà Hāɓḕ = the seizing of the country from the Hausas.

bāyan wannàn = in addition to this.

fādin = large size.

àbîn dà su kḕ cikī = what they were doing.

hùkuncī̀ = hakuncī̀--i.e., he couldn't keep close tabs on them.

ɓātā̀ dà jūnā = quarrel with each other.

kō ... hanmū = even though he wanted to assert his authority to straighten the matter out.

kō wajen ... kō wajen ... = either in . . . or in . . .

dàgà wàje = from outside of the kingdom.

àbin mā̀mākī̀ nē = a surprising thing.

tun dà shi kḕ = tun dà ya kḕ = especially since.

bāyan = after.

ràunanà īkònsù = weaken their strength.

2) Sarkin Mùsùlmī Bellò

Bellò bā̀ ... ba = Bello was of a different sort than the kings that reigned after him.

iyā̀kar̃ ƙṑƙarī = everything in his power.

gā̀ shi, kùwā ... = in addition . . .

ya matsà wà ìyālìnsà = he strongly encouraged his family.

àbîn dà a kḕ gādònsà = something which is inherited.

don àmfā̀nin kânsà = for his own profit/ends.

ci kuɗin hàrājī̀ = make use of tax money for your own ends.

bà zân cī ba--i.e., use tax money.

hàrā̀jī dà kuɗin kā̀suwā = house tax plus market tax.

3) Bāyan Mutuwàr̃ Bellò

tūɓḕ = depose.

ya zaunā̀ àbinsà--i.e., Buhari ruled his own area without concern for the rest of the kingdom.

bài iyà kōmē dà sū ba = he could do nothing with them.

tayar̃ ... kōyàushē = successfully defend themselves against the Fulani anywhere and anytime.

sū = the Fulani.

zartad dà ... kō ... = carry out . . . even . . .

4) Shā̀ri'ā

magā̀dai --plural of magā̀jī = the rulers who followed him.

ɗai-ɗai = only occasional ones.

mūgùn sūnā = a bad reputation.

sai don = except for the purpose of.

tā̀rā = a fine.

tōshiyar̃ bā̀kī = tōshìn bā̀kī = rashawā̀.

kōmē rashìn gàskiyā tasà = no matter how untruthful (i.e., guilty) he may be.

sarkī ... àlƙālī = the chief himself took over administering the courts from the judges pronouncing judgment according to his own whims without reference to witnesses or the law books.

warwàrē = reverse the judge's decision.

in sun ga dāmā = if they choose to.

sôn zūcìyar̃sù = their wishes.

à ginḕ su dà râi = build them in alive.

yawancin gaisuwar̃ Sakkwatō = the amount of the gifts to the king.

ƙāgō = invent (from ƙāgā̀).

ya kusa fîn ƙarfin talakāwā = it was almost more than the common people could bear.

yakàn kàrɓi ... masṑyansà--i.e., he appointed his friends as tax collectors.

sù ɗōrà ... talakāwā = that they add whatever they wanted to (as their own profit) to the tax levied on the people.

5) Bàutā dà Harìn Bāyī

mātā--i.e., the women captured and taken into slavery.

kwatànta = compare favorably.

waɗansu ɗai-ɗai = certain ones.

matsayîn = position, rank.

dà yawā̀ ... fatā̀kē = many slaves were sold to traders.

bà sù bī ba = who were not Muslims (bī = bi Musuluncī̀).

sū sukà fi yîn--i.e., the rulers of these areas.

yāwàcē (= yâutā) = travelled/wandered around in.

mahàrā--plural of mahàrī.

kisā̀ = killing.

bandà = except.

wannàn kaɗai mā = even this by itself.

bā̂ gairā̀, bā̂ dàlīlī̀ = without reason.

dà hakà = they continued thus.

ɗâukē = stealing.

akà yankḕ = they were slaughtered.

nan tā̀ke = immediately.

dātsè musù ƙafā̀ = cut off their feet/legs.

har̃ àbàdā dà sū dà ganin jūnā = they would never see one another again.

gāra à ... dà à ... = better to . . . than to . . .

dà sukà kai yāƙī̀ kō ... kō ... = if they began a war with either .... or . . .

sā'ar̃sà kàɗan cḕ = he did not have much success (luck).

tsarè kânsù cikin duwā̀tsū = protect themselves among the hills/rocks.

bā sù kāshī = defeated them.

sarai = completely.

gàban zāmànin Jìhādī̀ = before the "holy war."

aka tsayà musù = he stands up to them.

bā sū̀ dà na yī̂ = they don't know what to do.

sabòdà hakà dà ... àbîn dà zā mì ganī akà r̃ubū̀tā ... = for this reason if . . . the thing that we would see written . . .

gazāwā--from gazā̀ = kāsā̀.

na sarākunàn ... = the slave raiding of the chiefs of . . .

gyārà àbîn = straighten out matters.

B. Topics for Discussion

1. Discuss the various reasons for the decadence of the Fulani empire.
2. Discuss the reasons why, in spite of the weakness of the Fulani rulers, the empire remained intact. Or did it?
3. Discuss the effect of the coming of the British (around 1900) on the Fulani rule. Was the policy of the British to administer the country through the local rulers properly carried out? Why not? What effects (both bad and good) has the British decision to reinforce the authority of the Fulani had on more recent Nigerian politics?
4. Discuss the effects of such administrative practices (of the Fulani chiefs) as the tax collecting being done by favorites who were allowed to increase the tax by any amount, combining the authority of the judge with that of the chief, the widespread permitting of bribery, etc. What remains of these practices today?
5. Discuss the methods of torture employed by the Fulani--how performed, for what reasons, etc.
6. Discuss the slave raiding of the Fulani versus that of the Hausas (described earlier). Why could it be said that slave raiding by the Hausas was preferred (presumably by the people

who were raided) to war over territory while that of the Fulani *ya fi kōmē mìgùntā*?

7. Discuss the relation of the Fulani slave raiding to e.g.--the present size of some of the Northern Nigerian tribes, the political attitudes of these people, etc.

## SECTION IX

A) Aikìn Gōnā

A. Notes

1) Gōnā

nonnṑmē--from nṑmḕ.

sàurā̀ri--from sàurārā̀.

irìn = seeds of.

sāran shūkā̀--see this entry in Abraham's dictionary.

tukùba-tukùbā = producing mounds.

tā̀kī ɗayā = one pace.

tà ɗan tsìra = to sprout a little (= tà tsìra kàɗan). See Abraham's dictionary under ɗan (4)(c) for further examples of this fairly common usage.

gàrin = dṑmin.

kḕwayā̀--i.e., merely pulling up the largest weeds--not again weeding the whole farm systematically.

jân karā = producing a stalk (i.e., it is about three feet high).

ɗaurà cikī̀ = begin to produce a head.

zā̀rē--see Abraham's dictionary, zārḕ (4).

zubà idṑ = produce the individual grains that make up the head.

kṑrar̃ tsuntsū = keeping the birds away from the grain.

dà cê̄wā = as soon as.

kai rùmbū = take (it) to the granary. Note that kai, like tàfi, kōmā̀ and many other words of motion require no relater between them and the destination indicated such as that required in English in e.g.--take to the granary, return to the house, etc.

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rùmāniyā̀ = ditch between rows.

sā̂ masà wutā = set it afire.

rugar̃ karā = cornstalks are customarily grouped together in very large bundles, which are stood up in the fields and tied together. These are sold in units then divided up *damī̀* by *damī̀* and carried to the new owner's home.

2) *Làmbū*

duk = ya gamà dukà.

ban rūwā--see this entry in Abraham's dictionary.

bargar̃ irī̀ = sowing the seed broadcast.

'yar̃ ƙasā = a little dirt.

daddàsā--from *dasā̀*.

ɗafā̀ = put together.

giftā̀ = gilmā̀.

ɗunƙùlen ƙasā = a hardened ball of earth or cement to weight the end of the *jīgṑ*.

kàlàngu-kàlàngū = shaped like an hourglass.

bā̀kintà = each end of it.

cakar̃ ... = noise of the well pulley.

sū, à can = the Egyptian.

3) *Gōnar̃ Gwamnatī̀*

ziiī̀--an ideophone imitating the sound of a car.

sai cikin ... = until we reached . . .

shū̀ke-shū̀kē = growing things.

indà ɗukà = wherever.

tsāwā = shouting (at animals).

yi wà tsāwā̂r̃ = what they were shouting at.

jā̀ye--"stative" from *jā*, "pull."

kḕke-kḕkē = type of machine.

mī̀ƙàƙƙū--plural from mī̀ƙaƙƙē = stretched out.

ya cē̂ dà mī = he told us.

mā̀su bī̂n audùgā = which feed on cotton plants.

barîn fīlī = leaving a space.

yaddà = so that.

ya kā̀mu = is attacked.

yi saurin kāmà ... = quickly attack a nearby plant.

cū̀ce-cū̀cen = diseases of.

jā = brown.

masànā--plural of masànī.

shḕkarā dà shḕkàrū = years and years.

sai an ɗḕbi wata = they will take some of the cotton.

Bīsījḕ = British Cotton Growers Association.

ƙasa-ƙasā = the various parts of the country.

farin jinī = popularity.

kasā̀ = divided.

"sōyā̀"--i.e., soybeans.

su nā̀ nan su nā̀ ta shūkā̀ shi--leave su nā̀ nan out of your English translation. It gives the idea that these people are witnesses (if witnesses are required) since they have adopted soybeans as a part of their agriculture and, moreover, have added them to their diet.

dà rānī ƙau--this was true of these crops even though the visit being described here took place at the height of the dry season when such crops are not ordinarily grown.

à râina = to myself.

kāsà kannḕwā = wasn't prepared for this.

zāgè musù--and, therefore, not water the crops.

à riƙà yî̄ = à riƙà lùrā.

yā̀wàce-yā̀wàcē = wandering about.

kàkkaɓā̀ = necessitate a lot of water.

mìfi = headed for, set out for.

mā̀làmai nḕ--the narrator is surprised at this since Hausa tradition is that educated people feel themselves to be above manual labor.

zā̀ɓàɓɓū--from zā̀ɓaɓɓē.

sā̀mi irī̀--i.e., through crossbreeding.

ɗā̀kunā--providing buildings for animals to live in is also surprising to the narrator.

àhē dà saurā = why there was more!

à jèjjḕre = lined up.

cìkī biyū = two parts/rooms within each hut.

yi manà gṑdiyā gà = thanked on our behalf.

ban kwānā = taking leave of someone.

B. Topics for Discussion

1. Discuss the similarities and differences between farming in Northern Nigeria and that in your country. Discuss methods of planting and cultivating, crops, seasons, etc.
2. Discuss the various crops mentioned in this section. Have the major crops illustrated for you.
3. Discuss which crops can and which cannot be grown in a làmbū. How are the domestic animals which run loose during the dry season kept out of a làmbū?
4. Discuss the methods employed to keep the birds from eating the nearly mature guinea corn or millet. Discuss noise makers, ropes with rags tied to them to flap in the breeze, magic or charms

used, etc.

5. Discuss and illustrate the different irrigation methods described in the text.
6. Discuss your informant's feelings with regard to the Gōnar̃ Gwammatī̀. How well have the suggestions, new types of seed, new techniques, etc. from Samaru gone over? Why have certain suggestions been accepted and others rejected?
7. Discuss how well the dry season grass has gone over.

## B) Yaddà Akàn Yi Gidā

### A. Notes

gamà hankàlī = put their heads together.

sā̀ri ƙasā = dig and mix the dirt into mud for building (= kwāɓā̀).

wurîn yà yi rāmī̀--usually a large hole is left where the dirt has been dug if much building is done.

bisà-bisà = just the soil on top.

jiƙḕ--the soil is gathered into a single pile and the water poured on it.

fāɗà ... ƙarfinsù = set about mixing the mud in earnest.

tā̀kāwā dà ƙafā̀funsù--the mud is mixed by several men standing in the pile of mud and "running in place" as if on a treadmill.

sā̂ tsàmmānī̀ cikin rânsà = thinks to himself.

tūbàlin nàn ... kàɗan = this many bricks will be nearly enough.

in sun zō = when the laborers arrive.

ƙasar̃ ginī̀ = the mud to be used for mortar--to hold the bricks together.

dà nākà ... = the excrement of your household and of your neighbors.

bi ƙasā̂r̃ dà shī = mix it into the mud.

ɓacḕ = disappear in the mud.

jujjū̀yā = turn it over and over.

kānā̀ = then.

mā̀su bā shì ƙasā = those who hand the builder the building materials.

fashìn ginī̀ = delay the building process.

ƙḕƙàsà kwā̀ɓā = a builder not arriving on time to work.

bābù fāshī̀ = without fail.

biyū kō ukù--i.e., they won't build more than two or three layers of brick per day.

fāshìn ginī̀ gà ɗākunā̀ = they won't stop the building of the huts (which are built not of bricks but of hand formed mud) until . . .

aikìn ginìn ɗākī̀--i.e., all of the huts.

tsā̀guwā = cracking.

shā̀màkai--plural of shā̀makī̀.

tānàdī = arrangements.

rātā = a head start toward the next step in the building.

kadà tà sārḕ = lest the building material run short.

da Tankò dà Audù = Tanko and Audu.

jìyayyā̀ = agree on terms.

aunā̀ = measure.

bauɗḕ = be crooked.

kō ... wata = or one corner (kusùrwā) be larger than another.

ɗōrḕ = be piled up.

yà fi ... ɗaukā̀ = lay more than two or three courses of brick at the height at which he is working.

daɗḕwā ... gamā̀wā = the length of time (spent in building) from start to finish.

ɗanyar̃ ƙasā = undried mud (i.e., mud that has not been made into bricks and dried but is merely formed by hand).

dùngū = exterior wall-corner.

ƙafā̀fun sōrō--the name of the sticks from which the roof of the sōrō is built. See Abraham's dictionary under ƙafā̀ (8).

dātsè àzā̀rū gàjḕrū = cut palm wood (azā̀rā) into short lengths.

kafà ... samā̀ = build two or three into the top of the sōrō wall.

zubè ƙasā ... --building a mud and palm wood top to the sōrō wall.

cirā̀ = reaches the proper height.

akàn ...--ask your informant to illustrate this process.

ginī̀ = mud.

zā̀ne-zā̀nē = decorative designs in the plaster.

dōronsù dà mārà r̃sù = the strong and weak parts of the azā̀rā.

mai dà ƙasā = additional mud.

rawànī--see this entry in Abraham's dictionary (3).

zankā̀yē--see Abraham's dictionary under zankō (3).

iyā̀kar̃ tsawon cikìn mìtûm = up to a person's stomach in depth (if the person stands in the hole).

gāshìn jīmā̀--see Abraham's dictionary under gāshī̀ (1)(a)(ii).

har̃ bā̀kinsù = fill the waterpots to the brim.

mìsālìn taɓā̀rē = like pestles (taɓaryā).

a nā̀ ɗēbḕwā ... = dipping it out and pouring it back in (as a part of the mixing process) until it is completely prepared.

kwānā biyū = spend quite a while (not necessarily two days--usually more).

tàbbatā̀ = is fully ready to use.

dà cē̂wā = when.

cikṑ = filling in places in the mud-work of the buildings where faults have occurred.

zartā̀ = permeate.

tsā̀guwā = cracking.

yā̀rō̱-bā̂-ƙyū̂yā = thatching needle.

hannun-wani--see Abraham's dictionary under hannun (9).

kân cìyāwā̀ = bundle of grass.

nàɗē ... tsaurī = tie the grass bundles more tightly.

gìndin cìyāwā̀ = the wide part of the roll of thatching grass into which the hannun-wani is thrust and turned to unroll the thatch around the roof.

warwàrē = unroll.

sàu takwàs = eight overlapping layers of thatch.

jìkin tankā dà tukurwā = (stitch the thatch) to the purlin and palm.

garau = completely clean.

## B. Topics for Discussion

1. Go through the whole description obtaining clarification from your informant of each portion (especially that on roof building) not completely clear to you. At certain points a drawing or two picturing the unclear part of the building process will clear up the problem.
2. Have drawings made to show the differences between the various types of buildings in the compound and discuss the differences and the function of each building.
3. Discuss and ask your informant to illustrate (act out when necessary) the process of digging and mixing the building mud.
4. Discuss how mud bricks are made.
5. Discuss and have pictured the various tools used in roofing the round huts.

C) Shānū

A. Notes

būshiyā = rinderpest.

shḕkarā̀ = spend the year.

mùtùrai--plural of mùturū.

tāsam mà lālā̀cê̄wā = begun to deteriorate.

sun saukō = the price has lowered.

màraƙī = male calf.

cikà maƙṑ = sure are stingy.

bā̀ sàfài ba = it's not right.

B. Topics for Discussion

1. Discuss the difference in today's cattle prices and those mentioned in the story.
2. Discuss what is done with old cattle.
3. Discuss the meaning of the last two speeches.

## SECTION X

### A) Lṑkàtai na Wunī̀

A. Notes

hudō̂wā--see Abraham's dictionary, hū̀da (7).

B. Topics for Discussion

1. Discuss the names for the times of day. Some of the distinctions made here may appear from their translations to be more precise than is actually warranted. Check this out with your informant. Also obtain from your informant an idea of which of these terms are most used and which are regarded as more specialized in their usage.

### B) Sallōlī Na Fàrillā̀

A. Notes

ràkà'ū--plural of raka'ā̀.

nāfilā̀ = in addition to those which are obligatory.

karkàtā̂war̃ rānā = the start of the sun's "descent" after noon.

zāfin rānā daidai idònkà = the sun is at about "eye-level"--i.e., just above the horizon.

mài ƙuncī = very short.

shafà'ī dà wutùrī--have your informant explain and demonstrate these.

à bàyyane = in the open.

siffàntā--see Abraham's dictionary, siffàtā.

zānā̀ = mentioned.

sunnōnī--plural of sunnā̀. See Abraham's dictionary, sunnā̀ (2)(b)(i).

kḕɓàntu--from kēɓàntā. See kēɓḕ.

jìnkirī gà barìn sallà = tardiness with regard to prayers.

dà gàngan = irresponsibly.

tūƙḕ = is finished.

B. Topics for Discussion

1. Discuss any unclear points in this section.
2. If possible without irreverence, ask your informant to demonstrate the way in which Muslim prayers are performed.
3. Discuss the differences between fàrillā̀, sunnā̀ and nāfilā̀ with regard to the differential in the feeling of obligation to perform each and the differential in the rewards (eternal and temporal) believed to be the result of such performance.
4. Discuss the reasons for certain of the prayers to be performed openly and others to be performed secretly.

C) Layyā

A. Notes

yā̀yā̀ ka jī ... = how is your . . . ?

tattàɓa aikìn = going about our work.

gàmā = dṑmin.

gar̃damā̀ = gaddamā̀, q.v.

yànke-yànkē--plural of yankā, q.v.

mài zaràfī = wealthy person.

sai wata tā kēwayō = until the following year.

àbin yî̄ = the sacrificial animal.

gûn = wurîn (see gū̂).

marà = maràs.

gàrîn = à gàrîn.

ajìye nāmàn ... = put the meat aside for his own use.

ɗū̀kā̀wā--plural of bàdūkù.

bā̀kîn dà Allā̀ ya tsāgā̀ . . . --see Abraham's dictionary tsāgā̀(2)(c).

fùskànci--from fùskantā̀.

ɗaurà niyyā̀--see Abraham's dictionary, àniyā̀ (1)(b).

Bismìlāhī̀--the prayer beginning this way.

mài àbù = the one making the sacrifice.

mā̀gā̀gin mutuwā̀ = death-throes.

B. Topics for Discussion

1. Discuss any unclear points in this passage.
2. Discuss and have demonstrated the differences between yankā and sùkā̀.

## D) Azùmī dà Sallà

A. Notes

ràbe--from rabā̀.

ìmsā̀kī--see the definition following this word in the text.

kāmè bā̀kī--see Abraham, kāmā̀ A.1 (5)(a).

gûn = wurîn (from gū̂).

bū̀ɗà bā̀kī = the breaking of the fast at night. The people fast from sunrise to sunset but may eat and drink during the night.

kàtarī = kàtar̃, q.v.

ƙàfō, shâsshāwā̀--types of decorative scarification.

karyà azùmī--see Abraham, karyā, (1)(d)(i).

zā tà yi matà jìngā ... = she will pay her to . . .

shā azùmī--see Abraham, shā E. (2)(a).

gwàrgwadon yawàn azùmī ... = proportionate to the number of days of the fast . . .

wā̀yi gàrī = get up in the morning.

gaɓōɓinsà--(from gaɓā̀) = his vices.

kìrā̀yi--from kìrāyā̀ = call.

wā̀ƙe-wā̀ƙē--plural of wāƙā̀.

sū̀rū̀tai--plural of sū̀rūtū̀.

hā̀kìmai--plural of hākìmī.

ùmùrci--see ùmartā̀.

'yan bindigā̀--see Abraham, bindigā̀ (12).

ɗumḕ = be filled with.

gùje-gùjē = running about.

bū̀she-bū̀shē = horn blowing.

ràye-ràyē = dancing.

tiƙā̀ = beating (drums).

ƙibtā̀--i.e., not sleeping a wink.

kāyan ƙāwā̀ = preparations for feasting.

su nā̀ kai sū nā̀ kāwō̂wā--see Abraham, kai (4)(c).

allā̀-allā̀ = eagerness.

shìrgi--(from shìrgā) = eat much . . .

cîn aikī̀ = sāmìn aikī̀.

B. Topics for Discussion

1. Discuss the Fast in general. Discover what may and what may not be done during the day with regard to food, drink, work, play, etc. What is taboo in addition to that here listed? What may and may not be done at night?
2. Discuss the religious and social values of the Fast. Are there things relating to the Fast and its observance that are not religiously or socially valuable?
3. Discuss the time of year when the Fast occurs. Have someone in the class investigate the time when the Month of Ramadan has occurred during the past 20 years in relation to our solar

calendar (they follow a lunar calendar). Discuss the difficulty of observing the fast when it falls in the dry season versus that of observing it during the rainy season.

E) Rānar̃ Sallà

A. Notes

sahū-sahū = in rows.

jirā̀yi--from jirāyā̀, q.v.

dùngumā̀ = start out moving as a group.

kìɗe-kìɗē = drumming.

sanƙī̀rā--see Abraham, ƙīrā̀ (1)(bb).

jàràbū--(plural of jàrabā̀) = difficulties.

karyà lìnzāmìn dōkìnsà = ride away home (possibly at a gallop).

wā̀sā irī̀ dàban-dàban ... --all are performed to the beat of a drum.

bùdurwā à fagē--i.e., he is in the process of making arrangements to marry her.

maƙṑ = stingy person.

B. Topics for Discussion

1. Discuss the custom of eating the grains of wheat mentioned in the first paragraph. Why is this done? Is it obligatory? Why seven grains?
2. Discuss and have described in greater detail the charging toward the chief with raised spears mentioned in paragraph three.
3. Discuss dambē, sharṑ and gādā. Discuss the differences between dambē and boxing.

### F) *Sallàr̃ Sābuwar̃ Shēkarā̀*

A. Notes

yā sābā̀ ... = he usually . . .

sù hau mā̂ ... = to eat at his behest . . .

cìye-cìyē = successive meals.

sarai = completely.

sā̂ tōzàlī--see Abraham, *kwâllī* (1).

àngō-angṑ = like a bridegroom.

zā à r̃ubū̀tā à shā--i.e., a passage from the Koran is written in ink on a slate and the ink washed off. The ink thus washed off is then drunk as a means of assuring God's favor.

B. Topics for Discussion

1. Discuss the similarities and differences between this type of New Year's celebration and that with which you are more familiar. Discuss the good and less good aspects of each.

### G) *Shàri'ā̀ À Kân Zàncen Sātā̀*

A. Notes

mu nā̀ lāfiyā̀? = *ka nā̀ lāfiyā̀*?

rā̀rùmi--from *rā̀rumā̀*, q.v.

zàmbur̃--see *zambarmā̀*.

bā̂ girmā bā̂ arzìkī = forcibly in spite of resistance.

karìn banzā--see Abraham, *karī̀* (3)(c).

bā̂ zàtō ... --see Abraham, *zàtō* (1)(c)(i).

shaiɗancī̀--see Abraham, *shaitsanā̀*.

ya mayar̃ = *ya fàɗā*.

zūƙè--see Abraham, *zāmḕ* (2)(b).

kwàɓē--see Abraham, *kwàɓā* (1)(b).

tā dà wurîn tsàye = cause the whole place to be in an uproar.

bā shì gàskiyā = believe him.

tà ƙi cī̂ tà ƙi cînyē̂wā = be to no effect.

kadà kà kai kânkà ... ba = mind your own business.

kà yi ta kânkà = be on your guard.

hū̀ci--see Abraham, hī̀tā.

a nā̀ gà yā̀ƙī ... ƙū̀rā = let's go about this thing properly--keep to the subject at hand.

mḕ ya kḕ gàrē kà? = what is he to you?

gamà dangī̀ = be related.

girmā dà arzìkī = getting along well together.

bà mì taɓà arbā̀ dà jūnā ba = we've never run into each other.

lā̀yā--see Abraham, lāyā̀ (2).

zā kà yi wà birī̀ burtū? = do you think you can put one over on us?

Mùftī--see Abraham, mufùtī.

dā̀fā--see Abraham, dāfā̀ (7).

bībìyā--see Abraham, bībìyā (3).

faɗā̀ ya mṑtsu--see Abraham, mōtsā̀ (1)(c)(i).

ruwā bā yā̀ tsāmī banzā--see Abraham, tsāmī (1)(b). That is, if he refuses to swear on the Koran it must be because he fears the consequences.

kwàràn, watàn kwàràn ɗayā nḕ--see Abraham, kwàràn (2).

B. Topics for Discussion

1. Discuss the conduct of the court case. Is this typical? Is it typical for the participants to nearly get into a fight on the spot?
2. Discuss the function of the mìftī.

## H) *Jànā'izā̀*

### A. Notes

lā'ìlāhà illā̀llahù--the traditional Muslim statement of faith.

kàlīmàr̃ shàhādā̀--see Abraham, *kalmā̀* (2).

hànƙurī = *hàƙurī*.

shēƙā̀--see Abraham, *shēƙā̀* (2).

ji ƙansà--see Abraham, *jī* (6)(b).

ƙùmbā = *farcḕ*.

gwīwàr̃ hannū = elbow.

mā̀rā = odd number.

cìkā = even number.

kā̀shè kânsà = commit suicide.

shàri'ā̀ ta kashḕ shi = was executed as a criminal.

kàrɓē sù = take the load off of their shoulders.

kàtàngī--see Abraham, *kàtangā̀* (2).

ciccìkē--"intensive" of *cikḕ*.

bū̀sasshìyā = dried.

makabartā = graveyard.

makàmàntā--plural of *makàmàncī*, q.v.

### B. Topics for Discussion

1. Discuss and get further elaboration of any unclear points.
2. Discuss who is *mìharràmī* to a given dead person.
3. Discuss and have illustrated the *lìkkafànī*.
4. Discuss and have illustrated the *màkàrā*.
5. Discuss and have illustrated the two types of *kabàrī*.
6. Discuss what is done at the various *sadakā̀* ceremonies.

## SECTION XI

### Fable Number 44

A. Notes

ɗan rṑgṑ ... = a little cassava . . .

ùnguwā ùnguwā = by sections of the town.

shḕkarā̀ mài zuwā̀ = the following year.

cikòn hatsī dà gā̀rin rṑgṑ = added to (by buying extra) his grain and cassava flour

jibgḕwā = storing it up.

mìmmīnàr̃ rībā̀ = unfair profit.

bā ā̀ màganā̀ = these crops (also) grew in abundance.

ā̂ màtsu--i.e., because the crops fail.

fitar̃ dà hatsîn = bring out the grain that he had stored.

B. Topics for Discussion

1. Discuss whether or not there are Hausa people who do store up grain like this. What is the attitude of people toward them?

### Fable Number 45

A. Notes

à zamāna na dūniyā̀ = in my life in the world.

ƙī = hate.

tākà minì wutsiyā̀ = step on my tail.

shigḕwā = passing by.

manyân dawā̀ = great ones of the bush. This is also the lion's nickname but here is used to refer to all four of the animals.

rabà masù = portioned the meat out to them.

kā̀fîn ... kwabṑ = "in no time at all."

zubà ... idṑ = stared at . . .

bar̃ ... = stop . . .

kwànkwànce = all lying around.

B. Topics for Discussion

1. Discuss the accuracy of the stated dislikes of the animals.

## Fable Number 46

A. Notes

zàzzā̀gē = slandered ("intensive" from zā̀gā).

à yī tà tà ƙārḕ = have done with the matter.

nōmansà--i.e., his own ability to farm.

ya kaɗà kâi = he shook his head.

iyā̀kar̃kà--i.e., even though he might surpass everyone in his own country he has no right to speak of the whole world.

yanàyī = climate.

dâ mā ... = he was in the habit of, . . . it was characteristic of him . . .

B. Topics for Discussion

1. Discuss the logic of the answers given by each man. Discuss the differences between the kinds of things they thought of and the kinds of things you might have thought of. What would your answer bave been?

## Fable Number 47

A. Notes

taf, taf, taf = the sound of someone walking.

kai bā̀kī = approached the food with his mouth.

kai ɗākìn kilìshī = arrived at . . .

yankā̀ kō sàu biyū = didn't even get to take two bites.

B. Topics for Discussion

1. Discuss the point of this story and its relation to real life. Is it true in Hausa experience (as it often is in the western world) that the most rewarding occupations are often those that involve the greatest risk?

## Fable Number 48

A. Notes

shàhàrarren--from shàharā̀, q.v.

mài shà'awàr̃ fàrautā̀ = who was very fond of hunting.

sirdī̀--i.e., he would hunt on horseback.

ƙyālḕ--i.e., he didn't shoot the animal.

biyō shì--i.e., go to live with him.

càncànci--from càncantā̀.

bā dà ita = promised her in marriage.

sukà mufō--i.e., seeking war.

hantunā̀--plural of hancī̀.

fùkā̀fùkai--see fikā̀fikī.

B. Topics for Discussion

1. Discuss the point of the story. Is it trying to teach something or illustrate something? Is it intended to be humorous or entertaining? Are the actions of the chief and the animals endorsed?

## Fable Number 49

A. Notes

zā sù cī = would have eaten.

gōgân = the lion. This is a name given to an experienced individual.

ìdan yā ga wannàn--i.e., if he saw an old animal.

murƙùshē = ƙurmìshē, q.v.

fìrgìce--"stative" from fìrgitā̀.

in har̃, dai, yà cḕci rânsà = if he can help to the extent that he saves the lion's life.

rabà kōmē nāsà biyū = divide everything he owns in half.

yaddà sukà yī dà zākī̀ = the conversation he had had with the lion.

matuƙā = profusely.

B. Topics for Discussion

1. Discuss the Hausa attitude toward elderly people as it compares and contrasts with Euroamerican attitudes.

## Fable Number 50

A. Notes

Title--for meaning see Abraham's dictionary under rānā (4)(1).

yā̀wàce-yā̀wàcensà = his wanderings (from yāwṑ).

yà yi wà Allā̀ = he be faithful to God . . .

bà zâi cī ba = the medicine wouldn't work.

à banzā = for naught.

aurà masà ita = give her to him in marriage.

zubà gā̀rin māgànī = pour the medicine powder in the water.

B. Topics for Discussion

1. Discuss the possible reasons why the hunter threw the man he had rescued out of his home at the end of the story. What clue does the proverb used in the story give us in this regard?

## Fable Number 51

A. Notes

fuskàr̃sà à ɗàure = frowning.

tun bà ... ba = before.

zuwā̀ can = dàgà can.

ɗan gidā = an inhabitant of the compound.

tsī̀nin bā̀kin nàn = the rooster's bill.

firfitō à gùggùje = fitō à gùje one after another in rapid succession.

waninsù = one of them.

B. Topics for Discussion

1. Discuss the various things that this story might be construed to teach.
2. Discuss the relationship of the title to the story.

## Fable Number 52

A. Notes

hankàlinsà ya tāshī̀--see Abraham's dictionary under tāshìn hankàlī.

duk ya dā̀mu = he was very disturbed.

bisà sharàɗī = on one condition.

rūgā̀ dà shī = drag him behind them as they run.

kimsà kâi cikin uwā dūniyā̀ = thrust himself out into the wide world.

nīsa gàrē tà = too far for her to go.

zuwā̀ gàba = further on.

sungumō--from sùngumā̀, q.v.

būtūtun ƙarfḕ = a metal tube or pipe.

à sū̀me = in a faint.

farfāɗō = recovered.

sā̀kayyā̀ = sā̀kàmakō, q.v.

zama Sarkī bāyansà = be immediately under the king in authority.

B. Topics for Discussion

1. Discuss the point of the story and the reasons for telling stories like this one.
2. What relationship does the title bear to the story? Is the meaning of the hero's name significant?

Fable Number 53

A. Notes

kāyā--note kāyā used as a collective and modified by a plural (mânyā).

an taɓà yîn ... = there once was . . .

hālin màtsuwā = difficult circumstances, intense poverty.

kō mu nā̀ dà ràbō = whether we may be destined to be fortunate.

hū̀dā̀wā--from hū̀dā̀, q.v.

ƙunshè wani àsīrī = have a secret.

na ukù--note that the storyteller has reversed the order of the answers of orphans number three and four.

B. Topics for Discussion

1. Discuss the significance of each answer. Have any unclear points explained by your informant.

Fable Number 54

A. Notes

dàgà ita sai mahaifìyar̃tà = only she and her mother were left.

zuwā̀ can = later.

sai dà = then when . . .

fadāwā--plural of bàfādà, q.v.

B. Topics for Discussion

1. Discuss the meaning of the story. Why, if it was the stepchild whom the man didn't like (paragraph 1), did he kill the mother?
2. Discuss the method of revenge used here (final paragraph). How frequent is this method among Hausas? Is it regarded as a poor method or a (very) good one?

## SECTION XII

### A) Yaddà Tū̀rā̀wā Sukà Fārà Zuwā̀

A. Notes

kudù dà waɗànnân = south of these countries.

wai-wai = vague rumors.

Gambiyā̀ = Gambia.

sànsanī = fort.

mayā̀ƙā--plural of mayā̀ƙī.

kāriyàr̃ cìnikinsù = protecting their trade.

Galkwàs = Ghana (formerly Gold Coast).

tsàkānin = among.

gājḕ = were in control of.

B. Topics for Discussion

1. Discuss what remains of Portuguese contact in West Africa (forts, borrowed words in various languages, etc.).
2. Discuss the effect of the changes brought about by the start of large-scale trade with Europe via the ocean (previous trade had been across the Sahara).
3. Discuss the items traded.

### B) Cìnikin Bāyī

A. Notes

canjìn nân = this change.

ƙwā̀ci gàba = took the leadership.

à tuɗū̀--i.e., inland, off the ships.

wāyḕ = come to understand.

ìn jī shì = according to him.

mabìyā = followers (plural of mabìyī).

rìnjāyā = won out.

ùmùrci--see ùmartā̀.

ta yi daidai = it was well suited to such maneuvers.

sànanniyar̃ = well known (from sànannē).

dà hakà = in this way.

tun bà ... ba = before.

ƙwā̀yar̃ kwākwā̀ = seeds of oil palm.

à bā̀kin ... = for which . . . was paid.

### B. Topics for Discussion

1. Discuss the influence of the opening up of America on the slave trade. Why were slaves needed? By whom?
2. Discuss the role of the Arabs and other middlemen in the slave trade. How did they obtain slaves? From whom?
3. Discuss the difficulties encountered in suppressing the slave trade. What was done with the slaves if their ship was captured at sea?

## c) Farkon Shigō̂war̃ Tū̀rā̀wā

### A. Notes

fāḍā̀ tḕkū = flows into the ocean.

wai--what follows is the news that was carried to Europe.

mā̀su īkṑ dà sanī̀ = both powerful and intelligent.

àbin jī̂ nē = frightening. In other contexts this expression might mean "wonderful," or "amazing."

bà zā sù ... ba = the future is used here with the sense "these kinds of people wouldn't want . . . "

kadà = lest.

dà kânsù--rather than through the Nigerian middlemen.

sôn sanìn hālin ƙasā = the desire to know more about the country.

sun fi ... Kwā̂rà = they were most interested in the Niger River.

hàkīkā tḕkū ta fāɗā̀ = it really did flow into the ocean (rather than into another river, a lake, etc.).

ràrràbu--from rarràbā, "intensive" from rabā̀.

rātsā̀ = goes off into.

sai dà = so.

gàbansà = before him.

in zâi yìwu = if possible.

ya ɗan daɗḕ = he spent quite a while.

bā̂ hālin cîngàbā = no chance to continue.

ƙurè masà = had brought him to his wits end.

bā̂ ƙṑshin lāfiyā̀ = lack of good health.

tā sā̂ ... = it made me certain that . . .

sai ìn = I would simply.

wàhàlce-wàhàlcē = troubles of all kinds.

hā̀kin sanìnsà = the knowledge he was on the verge of.

cū̀ce-cū̀cē = illnesses.

màce-màcē = deaths.

tsawon kṑgī = the length of the river.

iyā̀kar̃ Nījēriyā̀ ta yànzu = the present Nigerian (western) border.

tsūkḕ = get narrower.

kasā̀ su biyū = divide them into two groups.

màsī̀fū--plural of màsīfā̀, q.v.

manufar̃sù = their intended destination (from nùfā).

sun fi gàban lìssāfī̀ = they were beyond numbering.

yāwàcē = travel around in.

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àbinsù = unhindered.

sàuka = landed (in a ship).

sā̀mi kânsà = escaped with his life.

sukà san shì dà kyâu = they came to know the river well.

duk dà shī = including Lander himself.

a nā̀ cikin wannàn = at the same time that this was going on.

B. Topics for Discussion

1. Discuss the drive that Western Civilization has developed for discovering things such as the mouth of the Niger and what this drive cost in this instance. Compare and contrast this drive with the interests of Hausa people in such things. Was the European incentive entirely commercial? Was it all worth it?
2. Discuss the importance of each of the explorers mentioned here and the significance of what they did. Which ones were most important? Why?
3. Trace the wanderings of each explorer on a map and discuss the knowledge gained in addition to that sought by those who travelled in each area.
4. Discuss the significance of the discovery of quinine to work in West Africa both then and now.

D) Lā̀bārìn Nigèr Compàny

A. Notes

hayō = hawō.

àbin kirkī̀ = great volume of trade.

kārḕwā = guarding.

àbîn ya yi yawā̀ = there was much fighting.

sai ìdan ... cîn mutā̀nē = unless there be . . . cannibalism.

yaddà yà ga dāmā = freely.

tun bā̀ ... bâ = especially.

ci gàrī = win out (in an argument, contest, etc.).

don tà zama tāsù = so that Northern Nigeria belong to them.

tsàkāninsù--i.e., between France and Britain.

tsàkāninsù dà mutā̀nen Bràss = between the Niger Company and the people of the town of Brass.

sun ... hannunsù = the Niger Company had . . . from the merchants of the town of Brass.

cikin ƙasā = the interior.

Bidā̀--the main Nupe city.

B. Topics for Discussion

1. Discuss the grievances of certain of the Nigerian peoples against the Niger Company.
2. Discuss the changes in attitude in the Western world which now make the economic and political activities of the Niger Company appear monstrous. What were the attitudes of that day that were felt to justify these activities?
3. What good has come of these activities? What bad effects remain to this day?

## E) Kasar̃ Nījēriyā̀ à Hannun Gwamnātìn Ingìlà

A. Notes

kōmā̀ gà = turned their attention again to.

ya zama sū ... = so that it was the English who . . .

yi nà'am dà shī = accepted him gladly.

sā̀mi kàfuwā = get established.

bà sù cikà sô ... ba = they didn't really want . . .

kàrɓi = replaced.

sukà ... kânsù = the government . . . the chiefs of Bida and Kontagora.

sukà ... su = the government . . . the chiefs.

càncàncē--from càncantā̀, q.v.

kufantad = caused to become desolate (related to kufai, q. v.).

bâ gairā̀, bâ dàlīlī̀ = without provocation.

iyā̀yengijìnsù = their masters (plural of ùbangijī̀).

gṑyi bā̀yansà = support him.

dà dukàn sùturā̀ ... = with all the trapping and respect due to the office.

fàɗàcē--from fàɗātā̀, q.v.

ci àmānā̀ = break his trust.

tsayā̀ dà = continued to practice.

cī = defeated.

nufìn sù yā̀ƙi = plan to wage war on.

dàɗai = never.

karṑ ɗayā = with a single blow.

gyàrtuwā--from gyârtā.

B. Topics for Discussion

1. Discuss the reasons for the British Government's taking the country from Niger Company. Discuss the possible attitudes of the Niger Company to the takeover.
2. Discuss the events and attitudes (particularly on the part of Sarkin Mùsùlmī) that led up to the "battles" of Kano and Sokoto. Who was in the right?
3. Discuss the attitude of the common people to the British takeover. What did they like about the new regime? What did they not like? Why?

## F) Yaddà Zaman Yànzu Ya Fi Na Dā̂

### A. Notes

màllàki--from màllakā̂ = take possession of.

kwatàntā = make a comparison/judgment concerning.

### 1) Kwànciyar̃ Râi

sakìn jìkī = being at ease.

fāɗō masà = fall upon/attack him.

àbṑkan gā̀bā = enemies.

yankā̀ = (the amount of tax) set (by the government).

ɗā̀zu-ɗā̀zu = ɗā̀zu.

sùkwayā̀ ƙafā̀ = square feet.

wurin tsayā̀wā = place to stand.

màtsuwā = the crowding.

gāwàwākī--plural of gāwā.

cirḕ--here = yankḕ.

kāyukā̀--plural of kâi.

kō ... yawā̀ = even where there are not many people (for protection).

ajìye 'yan yāƙī̀ = have an army.

warwā̀rē = disrupt.

kùrkùkai--plural of kûrkukī̀.

kawad dà gwadà àzābā̀ mài ràɗàɗī = did away with the horrible physical tortures.

sākḕ ... ƙasā = change the court system and customs of the country.

hā̀kìmai--plural of hākìmī.

sai, dai, ta wajen zàncen ... = except with regard to . . .

### 2) Kā̀ruwar̃ Arzìkī

matàlàutā--plural of matàlàucī.

ƙārà gōnar̃sà = increase the size of his farm.

zāmànin nàn = those times.

sàbīlī̀ dà = sabòdà.

bā̀ dà saukè kāyā ba = without once having to handle the loads.

mîl 1,900 --it is more than that now.

màshìgai = ports (plural of mashigī).

Likitōcin Shānū = veterinarians.

Tū̀rā̀wan Gōnā = agriculturalists.

Tū̀rā̀wan Dājī̀ = forestry experts.

dā̂ bā̂ shi = formerly there was no such thing.

3) Kafā̀war̃ Màkàràntū

magàbtā--plural of magàbcī.

an tāshī̀ tsàye = a good job is being done.

cū̀ce-cū̀cē = illnesses.

Mishàn = missionary organizations.

sai wajen sarākunā̀ ... = only the chiefs and wealthy people possessed them.

shân àmfā̀nin ... = is able to make use of . . .

B. Topics for Discussion

1. Discuss the ways mentioned and additional ways in which the present situation is better than the situation before the coming of the Europeans.
2. Discuss the things that have remained virtually the same in spite of the European occupation. Why weren't some of the changes noticed by some of the people?
3. What specific changes contributed to the increase in the wealth of the land?

4. Discuss the importance of good water and the prevention of the diseases mentioned.
5. Discuss the privileges which once belonged only to the chief and the wealthy but are now available to all.

## SECTION XIII

### A) Aikìn Fātā̀

A. Notes

rōmon jāɓā = like interest on money (i.e., one has to wait a long time to make his profit).

ɗaurḕ = wait patiently.

kai zūcìyā nēsā̀ = keep from comparing the smell with something else (such as excrement) which is very disagreeable. I.e., if you allow your mind to dwell on such a similarity you may become ill over the thought.

kā̂ zubad dà ... cī = kā̂ yi amai.

guntā̀yē--plural of guntū.

kwàtàrnī--plural of kwàtarnìyā.

ruɓī̀ = chemicals used in tanning.

ràrrā̀tàye = hanging everywhere.

riƙè bā̀kī--i.e., in amazement.

kìrshen tsûmmā = ragged clothing tucked in around the waist (see kirshḕ).

kankàrā = scraping.

bā̂ sàna'ār̃ ... ita--i.e., because those who tan leather appear to be so wealthy.

lahànī ... = is very hard on their hands.

sā̀lē--i.e., because of the pepper in the food.

haɗà jìkī = swell.

shā iskā̀ = be aired.

ìdan farā ... bùkā̀tā = if it's white leather he is seeking to produce.

turā̀ = dye (see tirī̀).

karan dafī̀--see this entry in Abraham's dictionary.

tàwadà-tàwadà = ink-like.

kāshin maƙērā--see this entry in Abraham's dictionary.

zanḕ--i.e., they cut colored leather into lacing and use it to stitch designs onto e.g.--leather bags, wallets, etc.

lā̀sàftuwā--from lāsàftā.

har̃ wà yâu = in addition.

sū wāgā ... --sū in this type of context is much like "e.g.," meaning "for example."

ta zubà ruwā = for pouring water.

jūyā̀ = turn your attention to.

kushìn = cushion.

màtā̀sai--plural of matāshī.

can nēsà = far away.

liɓis = completely (an ideophone).

turbùɗē = bury.

B. Topics for Discussion

1. Discuss and have explained any of the points in this description or in the procedures described that are not completely clear to you.
2. Discuss and have illustrated some of the decorative patterns with which the leatherworkers decorate their products.
3. Discuss the products which the leatherworkers make--e.g.--the various types of sandals, cushions and pillows, bags, saddles (sirdī̀), etc. Get a pretty good idea of e.g.--sizes, shapes and specific differences between these products and their American counterparts.

## B) Sāƙā̀

### A. Notes

ɗēbḕ = don't count (in the reckoning).

har̃ nōmā̀ ta ... = he even cultivates it.

sun tarad dà mī ... = we had cotton and were . . . when they arrived.

zā̀nē = decorating.

farī, sā̀ƙī, gwàdṑ--types of native cloth. See the dictionary for the differences between them.

shìkā̀shìkai--plural of shisshikḕ = gwàfā, q.v.

allērā = andīrā, q.v.

bāyan allērā = in addition to allērā and those items which precede it in the above list.

kùnkurū--see under this entry number (2) in Abraham's dictionary.

kai-ka-zō--see under this entry on p. 455, column 2 of Abraham's dictionary.

gālìbī = (is) mostly.

ta gādṑ = hereditary.

gàrē sù mìsammàn = they have their own special section of town.

ta kōwā--i.e., not inherited and, therefore, anyone may do it.

kawài = with nothing to do.

màtā̀kai = foot pedals (plural of matākī).

jī̀fā = ƙṑshiyā̀

karaf-karaf--an ideophone imitating the sound of the weaving.

sā̀ƙā ta tāshī̀ = the piece of cloth being woven begins to appear and take shape.

iyā̀kar̃ = border of.

kusan à cē̂ = one might almost make the statement . . .

rātsì-rātsì = striped.

B. Topics for Discussion

1. Discuss and have illustrated the equipment used by the women weavers, then that used by the men. Get a pretty good idea of the different types of loom employed and the looks of the various parts of the equipment mentioned.
2. Discuss the differences (e.g.--width, pattern, etc.) in the cloth produced and how the long narrow strips of cloth are cut and sewn together to make the various types of garments.
3. Discuss the Yoruba cloth--how it differs from Hausa cloth, why it has higher prestige, etc.

C) Rinī̀

A. Notes

tun tùni--see under tùni in Abraham's dictionary.

kḕwàyayyē = round, flat stone.

tukunyar̃ bābā = a single dye pit. The place where several dye pits are built is called karōfī.

tūƙī̀ = stirring.

akà curā̀ shi--i.e., the kātsī̀.

zallā--i.e., unmixed with anything else.

zubā̀wā--i.e., into the mixture.

kō zân hàƙurā̀ nē = perhaps I should not try to learn the art of dyeing since it is so difficult?

daurḕ = be patient (and learn little by little).

bìyu = becomes liquid (from bī).

tsib = right up to the brim.

aunā̀ shi kwàndo-kwàndō = measure it by the basketful.

mī̀ƙaƙƙē = long and straight (from mīƙā̀).

jē gàba = cīgàba.

kōmā̀ ƙasā̀ = reach to the bottom of the pit.

gàrā̀jē bā̀ saurī ba nḕ = doing a thing hastily (and, therefore, carelessly) is not the way to get it done (well) soon.

àlā̀mā̀--see Bā̀ƙo's next speech for a description of this.

gaɓā̀ = a joint. This cornstalk would be two or three joints of the cornstalk in length, i.e., 2 to 3 feet long since there is roughly one foot between joints.

ƙwā̀rī--see Bā̀ƙo's next speech.

dunƙùlā = turns into little balls.

yi gardamā̀ = goes bad.

kṑrē--see under this entry number (1)(b)(iii) in Abraham's dictionary.

baƙī = dark colored.

bugù--when the material has been dyed it is beaten with wooden "mallets" until shiny.

kā yi wàhalā̀ dà nī yâu = you've put yourself out for me today.

zâi kāmà makà bugù = he will help you with the beating.

cikī dà bâi = inside and out.

kō'ìnā = all over the cloth.

tàfiyā̀ ... = beating it all over.

wàlƙiyā = gets shiny.

laimā̀--see under this entry number (4) and under bugù (9) in Abraham's dictionary.

itā̀cē ... àllō = a wide board which has been rubbed until the surface is smooth and slippery like a school slate.

bī = go all over the gown with the flint.

riɓìbē = ninkḕ, q.v.

B. Topics for Discussion

1. Discuss and obtain further explanation on any parts of this account which you do not understand.
2. Discuss and have the tukunyar̃ bābā pictured for you.
3. List and discuss the various stages in the process of preparing the dye and the various ingredients that go into it.
4. Discuss the process of beating the cloth. Have the "mallet" illustrated for you.

## D) Kīrā̀

A. Notes

1) Kīràr̃ Kāyan Aikī̀

zānā̀ = listed here.

gamā̀--i.e., complete the making of that which needs to be forged first.

wajen ƙarfèn nan ... = the end with the metal opening in it is put at the edge of the fire.

wannàn wajē dà wannàn wajē = parallel to each other on either side of the large opening.

wata fātā̀ = a strap. The fingers on one side and the thumb on the other are inserted between the stick and the strap.

wani kàmar̃sà = another bellows like the first.

būɗè hannuwànsà = open his hands to open the end of the bellows to let air into them.

runtsè hannuwànsà = close his hands to trap the air in the bellows.

mai dà sū ƙasà = push the bellows down to force the air out into the fire. The operator here is described as depressing both of the bellows at once. It is common, however, for them to be operated sequentially--one depressed while the other is being lifted and filled with air, etc.

babbaƙū--see Abraham's dictionary under baƙī B.2(4), p. 64.

àbṑkan àdāwā̀ = enemies.

yàrdajjē = trusted (from yàrdā).

sàmā̀rī majìyan ƙarfī--see Abraham's dictionary under majìyī.

sajaràn-majaràn = having difficulty getting enough work.

har̃ yà zuwā̀ = up to (see Abraham's dictionary under zuwā̀ (2)(c).

a nā̀ ta ƙìrga-ƙìrgā = the business simply rolls in.

2) Ƙīràr̃ Mùtum-Mùtumī

mùtum-mùtumī--see Abraham's dictionary, p. 690, column 2 under this entry.

cūɗànyē--see cūɗànyā.

kwanyā--here = whole top of the head.

dùmɓā̀rū = lips.

dankṑ--more typically wax is used, hence the name "lost wax method" which this process is known by.

karcḕwā = scraping.

biɗō--from bìɗā.

zankā̀yē = tukkū.

ninkā̀ biyū = fold in two.

saurā--employed as a verb--see Abraham's dictionary under this entry (2).

yar--see yā dà.

kafā = a hole to let the rubber run out later.

zubī̀ = pouring.

ɗōrō hàntsakī ... = to set the figurine on.

tōnà gawàyī ... --i.e., the pot with the cut up pieces of metal is put right down among the coals.

ƙasan nàn = the figurine of yumɓū.

jā = red hot.

faffàshē = break the mold leaving the metal figurine.

B. Topics for Discussion

1. Discuss the various processes described in this section and have unclear points clarified.
2. Discuss and have illustrated the various implements and products mentioned.
3. Discuss in detail the making and use of the bellows. Have the bellows and the way they are used illustrated.
4. Discuss the influence as opposed to the social status of the blacksmiths in Hausaland.
5. Discuss the making of figurines in detail. Is this skill common among the Hausas?

## SECTION XIV

A) Karìn Màganā̀

1) Statements of Universal Truth

A. Notes

3. dà = ya nā̀ dà.

See Abraham, gàba, (3)(h).

4. gàrin dādī = the place where all is pleasantness.

5. dangì-dangī̀ = differs from group (lit: family) to group.

6. magàyī = that which tells one something (from gayā̀).

See Abraham, jìkī (1)(g).

7. ìn ji ... = so says . . .

kwānan gidā--see this entry in Abraham.

12. jīfā̀ = a thing is thrown.

See Abraham, jīfā̀ (3)(c).

15. See Abraham, zurfī (1)(c).

16. See Abraham, zā̀bō (1)(a)(iv).

17. See Abraham, kāshī (1)(a)(ii).

18. See Abraham, bā̀kin wutā (1)(a)(ii).

24. See Abraham, macìyī (3)(b).

27. See Abraham, maƙìyī (3).

29. zāmànī = the character of a king's reign.

31. See Abraham, sàne (2).

32. One who doesn't receive the benefit of someone else's good fortune . . .

B. Topics for Discussion

1. Discuss (in Hausa) the meaning of each proverb and get any unclear points clarified.

2. List and discuss the insights into the Hausa value system provided by this set of proverbs.

2) Instructive Analogies

A. Notes

3. zā̀gā = criticize.

4. àlhakī = retribution.

   mài shī = his master.

   See Abraham, àlhakī (1)(e) for a slightly different version of this same proverb.

5. See Abraham, àlhērī̀ (1)(b).

6. See Abraham, sarkī (1)(a)(x).

7. See Abraham, ƙayā̀ (1)(a)(vi).

8. farin idṑ = a healthy-looking eye.

   See Abraham, farī (2)(e).

9. Everyone owes somebody for something. See Abraham's dictionary, bāshī̀ (2)(g).

10. biyàn bùkātā̀ = fulfilment of desire.

    See Abraham, biyā̀ (2)(b).

11. I.e., at least a rooster can be killed and eaten when one is fed up with its antics.

13. See Abraham, darē (1)(a)(ii).

14. See Abraham, dàsasshē for a similar proverb.

15. See Abraham, bàntē (1)(b).

16. I.e., one cannot predict whether the result will be good or bad, joy or sorrow, health or sickness, life or death, etc.

17. I.e., the person born to inherit a certain position or status has been conditioned for it and acts more secure (and, therefore, less obnoxious) in it.

18. See proverb number 7 above.

19. Some things must be done alone--without the help and encouragement of others.

20. See Abraham, fincē (3).

22. See Abraham, ganī A.2(e) for a similar proverb with the same meaning.

23. See Abraham, gàrā̀jē (1)(b).

25. dōkìn ƙarfḕ = bicycle.

26. kwabṑ--here means "money."

27. An important person (in his own locale) is but another human being in another place.

28. See Abraham, gurbī̀ (1)(d)(i and ii).

29. I.e., one who has once been married but is so no longer is worse than one who has never been married.

30. See Abraham, hadirī̀ (1)(e).

31. See Abraham, hàƙurī (2).

32. See Abraham, halī (3).

33. See Abraham, hàrārā̀ (3).

34. See Abraham, harbī̀ (2)(b).

35. dà = àkwai.

àbinkà = wealth, possessions.

38. Every little bit helps.

39. See Abraham, kàmā (1)(d).

41. See Abraham, lìnzāmī̀ (1)(a)(ii).

44. See Abraham, kurùm (1)(c).

45. See Abraham, kwānā (1)(p).

46. See Abraham, ƙuƙùmī (2).

49. See Abraham, lâifī (1)(e).

50. See Abraham, *bā̀rē* (1)(d), *mūgù* (1)(f), *gā̀tarī* (1)(c) for elucidation of this proverb.
51. See Abraham, *namijī̀* (8)(a).
53. See Abraham, *rashī̀* (1)(q).
54. See Abraham, *sāmù* (3)(a).
56. See Abraham, *shimfìɗā* (1)(b) for a similar proverb.
57. See Abraham, *tsōfō* (1)(g).
60. See Abraham, *yā̀rō* (1)(h).
63. See Abraham, *zūcìyā*. (1)(p).
64. A close friend is a treasured thing.

B. Topics for Discussion

1. Discuss (in Hausa) the meaning of each proverb and get unclear points clarified.
2. List and discuss the insights into the Hausa value system provided by this set of proverbs.

### 3) Proverbs Involving Cause and Effect

A. Notes

1. See Abraham, *ɗaurā̀* (1)(a)(v).
2. See Abraham, *hancī̀* (1)(c).
4. See Abraham, *àlbarkàcī* (3)(c).
5. See Abraham, *ànnūrī̀* (3)(b).
6. I.e., make a guest happy (by giving him food and drink) and...
7. Two interpretations are possible--(a) if there were no birds there would be no need for traps or (more frequently) (b) the person in trying to trap a bird has lost both the bird and the trap (see Abraham, *tsuntsū* (3)). The common expression *yā zama biyū bābù* = "he lost completely when he

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took a chance," may be related to this proverb.

9. tsawō = a person being tall.

See Abraham, *tsawō* (1)(e).

10. yà kōmō = dṑmin yà kōmō.

11. Like produces like.

12. See Abraham, *kûnnē* (1)(a)(iv).

13. See Abraham, *kūrā* (31) for a similar proverb.

14. See Abraham, *fā̀rā* (2)(a)(ii).

16. Bending down to honor an unworthy person (out of necessity) does not rob one of his self-respect.

17. harbī̀ = kicking.

See Abraham, *harbī̀* (2)(c).

18. Familiarity breeds contempt. See Abraham, *idṑ* (2)(c).

20. See Abraham, *nāmā̀* (1)(1).

23. See Abraham, *rawā* (1)(g).

24. See Abraham, *rā̀ƙumī* (1)(h).

29. See proverb number 12 and note above.

30. See Abraham, *kā̀zā* (1)(a)(vi) for a similar proverb which, however, does not account for *mūgùwar̃* in the interpretation.

31. See Abraham, *rēnā̀* (10). Is this the only application of this proverb?

32. See Abraham, *kūrā* (42).

34. See Abraham, *ruwā* G(4).

35. See Abraham, *indà* (1)(a)(v).

36. See Abraham, *ganyē* (1)(c).

38. See Abraham, *kīfī* (1)(b) for another proverb linking cannibalism with fish.

39. See Abraham, *àlbasā̀* (2)(b).

40. See Abraham, taɓaryā (1)(b).

41. See Abraham, rāriyā (3)(c) (note that sai = sàyi in the example in Abraham).

43. See Abraham, tunā̀ (1)(a)(ii). Other interpretations may also be possible.

47. See Abraham, kwīkwiyṑ (1)(e).

48. See Abraham, būnū (3).

50. If one is locking for something he must already have whatever else is necessary to make use of it.

51. See Abraham, rashī̀ (1)(1) and màkāfṑ (1)(e) for other versions of this proverb.

53. See Abraham, makwancī (2)(b).

54. See Abraham, tàurārṑ (1)(a)(ii).

55. See Abraham, wākē (2).

59. See Abraham, sànnū (2)(a)(ii) for one application of this proverb.

61. See Abraham, nāmā̀ (1)(p).

62. Where there's smoke there's fire.

64. See Abraham, wākē (9).

65. farin idṑ = contentment.

66. One who does not naturally respond in gratefulness to God will be forced to respond to trouble.

67. shā kāshī = have difficulty (of his own making).
jîn "bàri"--see Abraham, barī̀ (4)(c).

70. See Abraham, wutā (1)(o)

72. See Abraham, yārṑ (1)(t).

74. See Abraham, kanwā (1)(c).

B. Topics for Discussion

1. Discuss the meaning and any unclear points of each proverb.
2. List and discuss the insights into the Hausa value system provided by this set of proverbs.

## 4) Exhortations to Proper Conduct

A. Notes

1. See Abraham, kā̀zā (1)(b).
2. I.e., not realizing that the damī̀ was food.
3. See Abraham, kùndumī (1)(b).
4. See Abraham, hakī̀ (2).
5. Do what you are best at don't merely try to imitate someone else.
6. One does not attempt to hide even death from one who has shared trouble with you.
7. See Abraham, àjiyā̀ (2)(e), nā̀mā (1)(o).
8. See Abraham, shiɓā̀ (3).
9. See Abraham, tsānī̀ (2)(b).
10. See Abraham, tukùrī (2).
11. gwandàr̃ dājī̀ = wild custard apple.
    Don't criticize that (person) which has simply developed of itself without anyone's help.
12. Do one thing at a time.
13. tùnānī = regret
14. See Abraham, rawā (1)(b).
15. See Abraham, ƙyḕyā (3).
16. Don't be disrespectful of those who have made you what you are.
17. Obedience is taught at home.
18. See Abraham, tukunyā (1)(e).

19. fā̀da-fā̀ɗe--see this entry in Abraham.

20. See Abraham, gṑbarā (1)(a)(iii).

21. See Abraham, hanā̀ (4)(b).

22. Be very suspicious of an overquiet person.

23. See Abraham, ɓaurē (4).

24. Discuss the usage of this proverb with your informant.

25. See Abraham, hūtā̀ (1)(b).

26. See Abraham, iyà ruwā (2).

29. See Abraham, kwârkwatā̀ (4).

30. See Abraham, makwarwā (3).

31. See Abraham, tsàmmānī̀ (4).

32. See Abraham, hanjī (1)(a)(iii).

33. See Abraham, kūkā (2)(b).

35. See Abraham, kàràmbā̀nī (4).

36. See Abraham, sàmmakō (1)(b).

37. See Abraham, kīwṑ (3)(e).

38. See Abraham, dāɗī (1)(b)(i).

39. See Abraham, àbù (2)(d).

41. See Abraham, lādā (2)(d).

42. See Abraham, rēnā̀ (8).

43. See Abraham, shanyā̀ (1)(c).

44. See Abraham, sàmmakō (1)(d).

48. See Abraham, rāmī̀ (1)(e).

49. See Abraham, tūsā̀ (4).

51. See Abraham, dāmā̀ (1)(c) for another version of this proverb.

B. Topics for Discussion

1. Discuss the meaning and application of each proverb. Work out any unclear points.

2. List and discuss additional insights into the Hausa value system provided by this set of proverbs.

5) Exhortations to Patience

A. Notes

1. See Abraham, *rashī̀* (1)(n).
3. See Abraham, *alkamā̀* (1)(b).
6. Hard work pays off.
7. See Abraham, *cīwṑ* (2)(e)(i).
9. See Abraham, *munāfùkī* (1)(c).
10. See Abraham, *hannū* (3)(d) for a similar proverb.
11. See Abraham, *hàƙurī* (1)(a).
12. See Abraham, *hàƙurī* (7).
13. See Abraham, *tsìbirī* (1)(b).
16. See Abraham, *nīsā* (1)(f).
19. See Abraham, *hàƙurī* (9).
20. Be content with your limitations. See Abraham, *kùnkurū* (1)(a)(ii).
21. See Abraham, *sànnū* (3)(a)(i).
22. What has haste produced?
23. See Abraham, *wāƙā̀* (1)(a)(ii). Reference is to the common practice for women to sing as they grind the grain.
24. See Abraham, *yâu*, (2)(a).
26. Arriving after having been successful (lit: with money) is better than arriving early.

B. Topics for Discussion

1. Discuss the meaning and application of each proverb.
2. List and discuss further insights into Hausa values gained from this set of proverbs.

## 6) Exhortations to Activity

A. Notes

1. See Abraham, ràbō (7)(c)(i).
4. See Abraham, tāshī̀ (1)(a)(iii).
6. See Abraham, kāshī (1)(a)(v).
11. See Abraham, kàrā̀tū (2)(e).
12. See Abraham, nēmā (5).
16. One can always do what he is compelled to do.
17. Strike while the iron is hot (i.e., get busy before the opportunity is past).
18. See Abraham, barī̀ (4)(d).
19. Perseverance is the best insurance for the future.
20. Look after today, don't worry about tomorrow.
22. See Abraham, zumuncī̀ (2).

B. Topics for Discussion

1. Discuss the meaning and application of each proverb.
2. List and discuss further insights into Hausa values gained from this set of proverbs.

## 7) Exhortations to Caution

A. Notes

1. Those who are close to each other will have difficulty getting along. See Abraham, haƙōrī (11)(a) and (b).
2. See Abraham, kūrā (53).
4. haƙōrin dā̀riyā = a happy person/thing or happiness.
5. Looks may be deceiving.
7. See Abraham, imuwā̀ (1)(a)(iii).
8. Don't be deceived when an enemy appears to retreat.
11. See Abraham, ƙafā̀ (1)(j).

15. Don't get into anything you might not be able to handle.

B. Topics for Discussion

1. Discuss the meaning and application of these proverbs.
2. List and discuss the insights into Hausa values provided by this set of proverbs.

8) Miscellaneous Meaningful Observations

A. Notes

1. Out of the frying pan into the fire.
3. You can't get blood from a turnip.
4. There is no substitute for experience.
6. If you see a dog selling spitted meat, watch out! There must be an ulterior motive.
7. Falsity deceives the falsifier--it only produces (useless) flowers, never real fruit.
10. Even a slacker's dress will betray him.
12. Out of the frying pan into the fire.
13. One cannot hide his faults. See Abraham, nitsṑ (3).
14. See Abraham, àlbasā̀ (2)(c).
15. It's impossible.
16. I.e., he's after bigger stakes.
17. See Abraham, banzā (1)(e).
18. Wait till hell freezes over.
19. Too great a risk is not worth taking.
20. Whichever of two alternatives is chosen it will come out the same in the end.
23. Don't attempt the impossible. See Abraham, dūtsḕ (1)(f).
24. See Abraham, dūtsḕ (1)(l).
25. Don't attempt to change your destiny.

27. See Abraham, tū̀lū (1)(d).

28. See Abraham, gwànī (1)(b).

30. See Abraham, hàngē (2)(b).

31. See Abraham, hūtū (1)(b).

33. See Abraham, rānā (4)(1).

35. See Abraham, inuwā̀ (2).

36. Don't despise apparently weak/unimportant things/people.

37. See Abraham, jinjìrī (2).

38. See Abraham, jinī (1)(e).

39. Two wrongs won't make a right.

40. Let's nip this thing in the bud.

41. Like a needle in a haystack. See Abraham, àllūrā̀ (9).

42. There is no defense against fate--death will come at its appointed time no matter what steps are taken to prevent it.

43. kīfin rījìyā--see Abraham, kīfī (2).

44. Locking the barn door after the horse is stolen.

45. Same as 43.

46. One might as well resign himself to his fate.

47. The plan backfired.

48. It's like taking candy from a baby.

49. What is done is done, there's no undoing it.

51. One who enslaves others does not allow himself to be enslaved.

56. See Abraham, gishirī (4).

57. Out of the frying pan into the fire.

58. Even something begged or borrowed will do the job.

59. See Abraham, sā̀bō (3)(a).

62. The tables were turned--a thief was robbed.

63. See Abraham, shāhṑ (1)(b).

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64. See Abraham, jìkī (2)(d).

65. See Abraham, sō̂ (2)(c).

66. See Abraham, tsā̀rakā (2) for another version of this proverb.

67. See Abraham, tambàrī (9).

68. See Abraham, tsintsiyā (1)(d).

69. One favored by God does not lower himself. See Abraham, nṑnō (1)(g) for another proverb employing this analogy.

71. One who deliberately gets himself into a predicament has already figured out how to get out of it.

72. To each his own.

73. One who cheats others doesn't like it when the tables are turned. See Abraham, wànzāmī̀ (1)(d).

75. See Abraham, ɓàrnā (1)(c).

76. See Abraham, zāmànī (3)(c).

B. Topics for Discussion

1. Discuss the meaning and application of each proverb.
2. List and discuss the insights into Hausa values provided by this set of proverbs.
3. Discuss your overall list (covering all of the proverbs) of Hausa values developed during the study of the whole of Section XIV.

## B) Cī̀ci ìn Cī̀tā

### A. Notes

cī̀ci ìn cī̀tā = riddles (lit: make a guess and I'll make a guess). Hausa riddles are typically statements rather than questions (as in English). One person gives the riddle as a challenge to the other person whose job it is to guess the answer. The word or phrase at the right of the page in the text is the answer (or one of several possible answers) to the riddle at the left.

ɗan bàkā = a small bow.

tā yi adō = she adorned herself.

dāmà = stirring around as when mixing something. The light of the moon on slowly moving water makes it look like furā being stirred.

ƙwaryar̃ bàbba = the calabash of an important person from which he eats.

gàmà gàrī--see this entry in Abraham.

## SECTION XV

Note: the three fables in this section have been transcribed directly from tape recordings with almost no editing. You will note certain interesting differences between these stories and those which were taken from printed sources. These are more like you will hear them around the evening fire.

### Fable Number 54

A. Notes

bàn san î̀ndà zâ̄ ni ba = I don't know what's to become of me.

ā'à = no, I'm not living in this town.

bā dà shī à makarantā = put him in school.

sai mì jē--i.e., to the sheep's home.

àbî̀n dà ya kāwō nì kḕ nan = that's the reason I've come.

ya fāɗā̀--i.e., into the fire.

gàsu--from gasā̀.

shārè bā̀kinsà = wiped off his mouth.

shā ruwā--indicating that the meal was finished.

wàiwàyi--from wàiwayā̀, q.v.

mutā̀nen nàn = the parents of his students.

gizṑ wāwā = the spider is a fool.

dōsō = approached.

kō, kùwā ... = could it be that . . .

ɗuk can ƙasâ̄r ya kḕ = thus it is all over that part of the country.

ƙṑƙarin waɗansu ... = find you some other . . .

fursìnā̀ = prison.

B. Topics for Discussion

1. Discuss the custom of apprenticing children to a teacher as was

done here and described in more detail in Section VI. How believable is it that a student would obey his master unquestioningly even to killing himself as in this story?

2. Discuss the character of the spider in Hausa folklore. Is the characterization presented here typical?

## Fable Number 55

A. Notes

cîn rānī--see Abraham rānī (3)(b).

nā bar̃ makà àmānā̀ = I leave my home, family, etc. in your care.

bāyan gàrī = out of town.

yi hannū = shake hands.

kàmar̃ kwānā gōmā̀--before the damō would return.

sā'ìlin nàn = sā'àn nan.

ta ragḕ = the fire left behind it.

Ī̀kō nē na Allā̀ = it is God's doing we can do nothing but accept it.

ya sā̂ damō à gàba--i.e., to eat.

ƙàzàzā̀ = indigestion.

kō kun san ... = do you know . . . ?

damō kā cī--cī here can mean either "eat" or "cheat."

rufḕ = cover it.

zā tà būɗḕ tà lēƙā̀ = she was about to open it to look in.

yā kē--see Abraham yā (2).

wātsar̃--'causative' from wātsḕ, q.v.

mîn = minì.

B. Topics for Discussion

1. Discuss the role of the kurciyā in Hausa folklore. Is it quite typical for the dove to be the medicine man (bōkā or gwàurau)?

2. Discuss (in Hausa) the various meanings of the word *cī*.

## Fable Number 56

### A. Notes

yi mâi = become fat.

gā̀wurtā̀ = *gā̀wùrcē*, q.v.

kûnnenkà nawà--see Abraham, *kûnnē* (1)(h).

bìsmillā̀ = go ahead and do what you came to do (i.e., tell me the news).

yankā̀ = execute.

kāsà kwàntuwā = they were unable to untie it. *Kwàntu* is from *kwancḕ*.

dṑki--see *dṑkā* (2).

kwàntu, kwàntuwē--a formula which the woman sang to untie the bull.

turkèn sàrā̀kan bana, kwàdàyī gàrē sù = the stables (lit: tethering posts) of this year's chiefs are greedy.

àbù kàdan, sai fādā̀ = one is taken to the chief's court for even the tiniest reason.

fḕduwā--from *fēdā̀*.

zuwā̀ kitsḕ, zuwā̀ ... = including the suet, including . . .

bābù mafī̀ kyân ... = there was none more beautiful than . . .

Ta-kitsḕ = the name given to the girl who was originally the suet.

gā̀shī ya ìshē tà = she had a lot of hair.

'yan'uwantà = her cowives

Gā̀sā--nickname of an envied cowife.

dà mḕ kikà fī mù ... = in what way are you better than we are that we have to always prepare food for you to eat morning and evening?

yâu, ìnā zā mù shìgā?= what shall we do?

shìga ukù--see Abraham, *shìga* (1)(g)(i).

gṑshin fādā̀ = to the place where the chief was.

màzā̀gai = those leading the horses (plural of mazāgī).

kāwunā̀--plural of kâi.

kadà ìn ƙārà jîn ... = I don't want to hear the movements of any women around here except Ta-kitsḕ.

B. Topics for Discussion

1. Discuss the relationships between cowives when one is favored above the others. Is it frequent for one or another to be favored by the husband?
2. Discuss the formulas used by the old woman--especially the forms ending in -wḕ and -yḕ. Are these endings common in such formulas? Discuss the meaning of the whole formula. Was the woman singing this as a protest?
3. Discuss and try to get any further clarification necessary of the following formulas as well:
    a. kûnnenkà nawà? (plus its answers). Any difference intended between the answer given in the dictionary and that used here?
    b. à dṑki gizṑ kō à dṑki tsōhuwâr̃? (plus its answer).
4. Discuss why the bull could not at first be untied, led away, laid down, killed and skinned.

## SECTION XVI

### A) Ginìn Tukwā̀nē à Nījēriyā̀ ta Arḕwā

A. Notes

haƙō--from haƙā̀.

kàmbu-kàmbū = shaped like a kàmbū, i.e., concave. Typically this is a small concave depression in the ground which is used first to shape the bottom of the pot, then for the pot to sit in while the top of it is shaped.

bā̀kī = the neck and mouth of the pot.

jejjḕrā = line (and pile) them up.

kakkàɓē--"intensive" form of kaɓḕ, q.v.

B. Topics for Discussion

1. Discuss and have illustrated the various aspects of the process of pottery making. Get any unclear points clarified.

### B) Fàrautā̀ Dà Sū̂

A. Notes

yakàn yi ɗàmàrun shìga .....see Abraham, ɗàmarā̀ (1)(b).

can can dā̂ = in very earliest times.

yā̀wàce-yā̀wàcē--plural of yāwṑ.

ƙungurmin dā̀jī--see Abraham, ƙungurmī (2)(i).

bà sù cīgàba ba = without progressing (in the Western sense of the term "progress").

makàmàntā--plural of makàmàncī.

B. Topics for Discussion

1. Discuss with a map the places where hunting and fishing are important in Nigeria, who does it (men, women, everybody, just a few experts, etc.), the devices used, what is done with what is

caught, etc.

2. (Optional) Discuss critically in Hausa the implications of the theory of human cultural development alluded to in paragraph three.

## C) Fataucī̀

### A. Notes

kōmā̀ = become (in the title of part 1) of this section).

tāsam mà = sets about.

indà gōrṑ ya kḕ ɗàukuwā = where colanuts will bring a good price.

karkàsā = arrange in piles at so much per pile.

kàtarī = kàtar, q.v.

jibgḕ = store them.

à ɗùnƙùle = all at once.

wandunā̀ mā̀su kāmìn ƙafā̀fū--see Abraham, kāmìn ƙafā̀.

jujjùyā̂wā = selling one thing and buying another, selling that and buying something else to sell, etc.

lìkkāfā̀ tā yi gàba--see Abraham, lìkkāfā̀ (3).

tamàninsà = his business.

su nā̀ kai, su nā̀ kāwō̂wā--see Abraham, kai (4)(e).

yā fi ƙarfin yārṑ ɗayā--i.e., one boy is no longer enough help, he needs another.

'yar̃ wata màtsalā̀ = some small matter.

wāwā̀yē--see Abraham, wāwā (2).

sarrafad--see Abraham, sarràfā (6).

shī, mìtumìn nan--i.e., the original trader--not his helper who made good.

na yi gūrī̀ dà shī = I had planned on selling it there.

kōmē nufī̀ nē na Allā̀ = in everything it is God's will (not yours or mine) that is determinative.

ɗau = ɗàuki.

saukad dà bā̀ƙī = running boarding houses.

B. Topics for Discussion

1. Discuss the extent and importance of this kind of trading among the Hausa people.
2. How is a trader regarded in Hausa society (e.g.--important, prestigious, felt to be dishonest, etc.)?
3. If a trader bought something for one pound and resold it, discuss what would be considered a fair profit and what would be considered out of line. Try this type of discussion with various types of articles at various prices in order to get a better picture of where the Hausa dividing line is between fair profit and thievery.
4. Discuss the community attitudes toward a successful trader known for demanding too high a price for his goods (particularly food or other necessaries) especially when such goods are scarce and he knows he can force people to pay a high price.

## D) Hanyàr̃ Tàfiyā̀ Dà Daukàr̃ Kāyā

A. Notes

à sàuƙàfe = with ease.

kāraukàr̃ fatā̀kē = overland trade routes.

à tudù = inland.

bābù yaddà zā à yi ... = there was no way to make it possible for ...

bangon ƙasā = the border of the country.

àdīlà-àdīlā̀ = in large loads.

bāyan wannàn = in addition to this.

kō zâi dāwō, kō ... ba = one never knew whether he'd ever return again.

idòn sanī̀ = a close acquaintance. See Abraham, idòn-compounds (15).

1) Jirgin Kasā

dàgà ita ... à tsawō = the "eastern road" is the next longest.

Fàtàkwâl = Port Harcourt.

à ƙētàrē--i.e., cross the ocean.

hāsàlī, mā, dai ... = in summary . . .

2) Mṑtā

ita kē bìye = it is next most important.

yà bi dōgō = it follows the train track.

tā̀jìrai--see àttājìrī.

suhùrī--see sifìrī.

àlhakī = responsibility.

zuwā̀ cikin ƙasā = into the interior (i.e., away from the railroad tracks).

a kḕ zuwā̀ musù dà shī = (such things) are brought to them.

ƙasā̀shên--i.e., various parts of Nigeria.

hanyā̀ mài ganin ... à Nījēriyā̀ = the road most used by commercial traffic.

wucḕ = go on to . . .

Fàrlṑmī = Fort Lamy.

Fataskùm = Potiskum.

3) Jirgin Ruwā

Jebà = Jebba.

Garwà = Garoua in The Cameroun Republic.

4) Ɗabbōbī Mā̀su Ɗaukàr̃ Kāyā

sū Bàrnō = (in) other areas such as Bornu.

duk cikinsù = among them all.

sù kāwō gàrī = they take them to town.

yà jā = yà kai.

5) Jirgin Samā̀

zā̂ a ... = one is headed for . . .

gàba-gàba = slowly but surely.

'yan kāyansù = their luggage.

Gàskiyā Ta Fi Kwabò̄--the leading newspaper in Hausa.

matū̀ƙā = pilots.

wayàr̃ iskā̀ = radio.

B. Topics for Discussion

1. Discuss the specific ways in which each mode of transportation complements each other mode by tracing the process of collecting and transporting a specific product (e.g.--cotton or peanuts from Northern Nigeria, cloth or bicycle parts from England to Northern Nigeria) from source to consumer.
2. With a map discuss and trace railroads, roads and navigable rivers and discuss the importance of these means of transportation to the towns and cities near them. Include, if possible, a discussion of the new railway extension from Bukuru (Jos) to Maiduguri which may not appear on your map.

## SECTION XVII

### A) Gabātâr̃wā

### A. Notes

mā̀ganā̀ jārī̀ cē = the ability to speak is one's trading capital (with which he may start on his way toward making a fortune).

gabātâr̃wā = introduction.

ràbonkà = ràbuwar̃kà. See Abraham, ràbō (4).

ràbonkà ... tun ... = you've not heard of . . . since . . .

kō = if.

riƙè̀ bākī--see Abraham, riƙḕ (1)(a)(v).

ya fi gàban mā̀mākī̀--see Abraham, gàban (3)(c).

shārà ƙaryā--see Abraham, shārā̀ (1)(b).

sàrautàr̃sà ... cī = his throne would fall to someone outside of his own family.

akà sā̂ wà yāròn ... = they named him . . .

ràgaggiyā--(from ragā̀) = reduced.

ɗan màcè--i.e., his daughter's son could not inherit anything from the king, his inheritance would come from his father (never from his mother's relatives).

bàllē .....--since he could not even receive an inheritance through his mother, it would be completely out of the question to think of him as a possible successor to the throne.

zâi bā̂ ... = he was about to give . . .

isad dà ùmìrnī = discharge my obligation.

rānâr̃ ... = a week didn't go by . . .

raɗà wà yāròn ... --see Abraham, raɗā̀ (1)(b).

àbī̂n ... ba = there wasn't even a year (between their ages).

B. Topics for Discussion

1. Discuss the situation of a king without an heir in Hausaland. If this king died without a son or brothers, to whom would the kingship go? To whom would his wealth go?

## B) Wàzīrī̀

A. Notes

ya ɗàuki rânsà, ya ƙallàfā ... = he was completely devoted to . . .

dà à ... ƙauyancī = trying to liken this type of deep affection to anything would make the one attempting the comparison look foolish since the extent of this love defies description.

kwànci, tā̀shi = gradually.

tāshī̀ = grew up.

sai kà cē̂ = kàmar̃.

dā̂ ... wàzīrī̀ = previously the vizier was the one closest to the king.

gurin = wurin.

mài sūnā Mūsā = anyone named Moses.

ƙùlle-ƙùllē = scheming.

bi uwā ɗūniyā̀ = run off into the wide world and get lost.

ìnā yà Allā̀ ... --see Abraham, ìnā (5).

à rânsà = to himself.

hankàlin Mūsā zâi tāshī̀--see Abraham, tāshìn hankàlī.

surā̀rē = slip away to find his cousin once they have been separated from each other.

kṑ = kùwā.

tā̀ɗe-tā̀ɗē--plural of tāɗī̀.

tākalō--see Abraham, tā̀kalā̀ (2).

sàki jìkī--see Abraham, sàkā (2)(d)(ii).

bā ā̀ fāfà ... --see Abraham, fāƙā̀ (3).

cikinsù = among them.

kūkan kūrā--see Abraham, kūkā (1)(c)(i).

sai à bā shì hanyā̀ = no one would dare stand up to him.

àƙallà ... bāyā--see Abraham, àƙallà (3).

ya nùfē shì ... = he intends that he retire.

tsomà bā̀kī--see Abraham, tsōmā̀ (3).

kau dà kâi--see Abraham kau dà (5).

bà tà yī ba = is unacceptable.

B. Topics for Discussion

1. Discuss the position, power, duties, etc. of the Vizier. Does he inherit his position or is he chosen by the king? If chosen, how? If a Vizier serves a chief who dies does he automatically retain his position under the next chief?
2. Discuss who is involved and what goes on in the fādancī. Discuss the position and duties of the Sarkin Yāƙī̀, the Bardē and the Mā̂dākī.

C) Wàsīƙā̀ Dàgà Sī̀nārī̀

A. Notes

ɓātà fuskā̀--see Abraham, ɓātā̀ (3).

fā̀dī gàban sarkī--see Abraham, fādī̀ (1)(b).

gaisuwā ... --this is a typical formula used at the start of a letter See Abraham, gaisuwā (3) for a similar one.

bā̂ ɗāna Mūsā ... --note the reversal of the persons involved--the King of Sinari calls Moses his son and his daughter the daughter of King Abduraman.

tun = while.

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àbîn ... cikī = the matter proposed by the letter.

sarākunā̀--plural of bàsarākè, q.v.

hūcḕwā ... --see Abraham, hūcḕ (1)(e)(i and ii).

mài dūniyā̀--honorific name given to an important ruler. See Abraham mài (1)(b) for a similar construction.

mḕ akà yi ... tasà = of what account is the King of Sinari, much less his daughter?

dā̀fi bāyansà--see Abraham, dā̀fā (3)(b).

bī sù ... = followed after them shouting . . .

ɗū = ɗukà.

ā̂ aikā̀ lāfiyā̀, dai? = can the outcome of these actions be for the good?

kō cē̂wā ... màganā̀ = even if I give an order to slap him would he have the power to object?

ganin kânsà ya kḕ = he sees himself as . . .

tàmmā̀nī = tsàmmā̀nī.

gā̀ Sarkin Yā̀ƙī ... nan = look at the Minister of War, he's senile.

kwantar̃ = lay him down.

tāyas = get him up. I.e., he's good for nothing and even needs to be helped when getting up or going to bed.

magā̀jī = someone being trained to succeed him.

ku kḕ wà mītā̀ = that you're grumbling about.

kō dà = even though.

zùnɗē--i.e., in mockery.

ƙullè ... kwancḕ = he formulated and put aside one plan after another.

shìrìm .....--see Abraham, shìrìm (2).

muddàr̃--see Abraham, muddā̀ (1)(b)(ii).

sai àbîn ... musù = they'll do anything I say.

ta wànnan hanyā̀ ... ba = by that route you can get all the way into the city without anyone knowing it.

bā̀i sākè ... ba = didn't mention the matter concerning the King of Sinari again.

B. Topics for Discussion

1. Discuss the typicalness of (a) the King of Sinari's proposal and (b) the reaction of King Abduraman. Is this the way such a proposal is usually made? What is the significance of the reversal of the relationships of the young people toward the end of paragraph two? How could King Abduraman expect to get away with his violent reaction? What prompted his reaction?

2. Discuss the plotting of the Vizier. Is this a common type of thing? Is his statement that all the people would support him (rather than the king) likely to be true? Why do you suppose that he was not suspected by the king in spite of his negativeness in the king's council?

## D) Àkū

A. Notes

kō dà = when.

in bā̀ jàkā gùdā ba ... = I won't sell for less than £100.

ya fusā̀tà sarkī = he aroused the king's anger.

ya cìka = he'd had all he could take.

kàmāta = such as I (kàmar̃ + -ta).

cikà bā̀kī = presumptuousness.

àkwai ... = there is a (good) reason.

dāɗin bā̀kī = ability to speak well.

dūbā = foretelling the future.

har̃ ... fagên--see Abraham, fagē (3)(a).

Alfù Lailà = The Arabian Nights.

tàfìye-tàfìyē ganō ƙasā̀shē = foreign travels.

tā̀rihe-tā̀rihē = histories.

lìssā̀fe-lìssā̀fē = mathematical computations.

kī̀wàçe-kī̀wàcen lāfiyā̀ = hygeine.

bùkātā̀ tā̂ biyā--see Abraham, biyā (1)(b)(i).

ta wajen ... wṑfī = my wishes will be granted by means of your foolish chatter, will they? Don't be silly!

màganā̀ jā̀rī cē--see the first note under Gabātā̂r̃wā above.

mḕnē ... fàfàrniyā = let's see about this foolish talk.

kā̀, kō, kashè manà bā̀kinsà = you sure shut him up!

kam bā̀ ƙaryā ba = if he is not just bluffing.

jī̂ ya yi wajen waɗansu = he's heard it from someone.

fārà àukuwā gàrē shì = happen to him in the near future.

cū̀ce-cū̀cē = troubles, injuries.

màce-màcē = deaths.

ɗau = ɗaukā̀.

zaburar̃ wà ... = leaped at . . .

harmìtsē = hargìtsē.

kuwwā̀ = kuwā̀, q.v.

waigā̀ = waigà kâi.

B. Topics for Discussion

1. Discuss the keeping of parrots as pets in Hausaland. Is it common? Is it mostly foreigners who keep them? What does the keeping of a parrot indicate concerning a person?
2. Discuss what you have learned so far in this story concerning the character of (a) King Abduraman, (b) Moses, (c) The Vizier,

(d) The King's Slaves. Discuss e.g.--temper, willingness to cooperate with others, motivation, etc.

3. List and discuss the way in which proverbs and aphorisms that have occurred so far in this section are used.
4. Discuss the relation of the title of the story (màganā̀ jārī cē) to the story so far.

## E) Yāƙī̀

### A. Notes

kân iyā̀kar̃ arḕwā = on the northern border.

jùrum = despondent.

kawài = without warning.

hayà-hayà-hayà = hàyā̀niyā.

tā̀shi kashḕ ni--see Abraham, tā̀sā (3).

ta cê̄wā = anything to say.

bà tà fìta ba = doesn't turn out to be sound.

i nā̀ = zân.

ta îndà = at a place where.

màhàlūkī̀ = a mortal creature.

ƙarfin zūcìyā = braveness, courage.

mai--see mai dà.

kēwayō = return.

uwar̃ yāƙī̀--see this entry in Abraham (3).

sarkī nā̀ jînsà = the king regarded it.

sā̂ bā̀kī--see Abraham, bā̀kī (2)(t)(i).

ya hau = he set about following the parrot's advice.

mànzànnī--plural of mànzō.

yiwō haramā̀ = make preparations to come right away.

à sùkwā̀ne--from *sukwā̀nā*, q.v.

tā fìta = tā yi kyâu.

tōshè samā̀ = filled the sky.

māsū--plural of *māshī̀*.

dā̀kā̀rai--plural of *dā̀kārḕ*.

sai dà mukà barī̀ = then after we had stopped trying to find the end of their lines.

gṑshin yāƙī̀--see Abraham, *gṑshī* (1)(d).

sakō--see Abraham, *sàkā* (2)(c).

waɗàndà kḕ bìye = those who followed.

sulluɓō̂wā--see Abraham, *sullùɓē* (2).

tattā̀kē--"intensive" form of *tākḕ*, q.v.

sukùwar̃ sallà--see Abraham, *sukùwā* (3).

matsatsī = matsī̀ (2)(in Abraham).

àbîn ... gamī = you would have to see it to believe it.

kàmar̃ yā̂ cē̂ ... mur̃nā̀ = was beside himself with joy.

nan tā̀ke--see Abraham, *tā̀ke* (2).

tā̀ka hàye--see Abraham, tā̀ka kà hau (2).

kawài = all at once.

kō dà = when.

surā̀rē--see Abraham, *sullùɓē* (2)(c).

ìn jī̂--see Abraham, *jī* (1)(e) especially the second example.

gā̀nē = realize.

bàn yī dà kōwā ba = I didn't breathe a word to anyone.

gō̂be, mā, rānā cḕ = no use crying over spilled milk, tomorrow is another day.

B. Topics for Discussion

1. Discuss what can be learned about traditional warfare in Hausaland from this account.

## F) Tàfiyàr̃ Sarkī Dà Rùndunā

### A. Notes

gàyyar̃ yāƙī̀ = the conscripted army.

har̃ ya amā̀yē = full to overflowing.

rā̀ɓe = on the outskirts.

dà hannun dāma = willingly.

kṑke-kṑke--(plural of kūkā) = noises.

munāfuncī̀ = munāfuccī̀.

sū Mūsā = Moses and those with him (especially Mohammed).

wàjen = outside of.

bàn yardà mukù ba = I don't approve.

kân kuskurḕ = a serious mistake.

ci āmānā̀ta = betray my trust.

Allā̀ ya ìsa = only God will be able to rescue you from my revenge.

rânkà yà daɗḕ--see Abraham, daɗḕ (2).

ɗēbè makà kēwā--see Abraham, ɗēbḕ (4)

tā̀kā--see Abraham, tākā̀ (3)(b).

Allā̀ yà bā kà nasarā̀--see Abraham, Allā̀ (3)(h).

iyā wuyā̀ = up to his neck (i.e., he had had enough).

ɗakà masà tsāwā--see Abraham, tsāwā (2)(b).

i nā̀ = zân.

tàrbi = tàrā, q.v. See last example under this entry (1) in Abraham.

kō bà jimā̀ ... = sooner or later

ƙū̀rar̃ yāƙī̀--that is, the dust of the departing army.

kâ ga aikī̀ dà cikā̀wā = the thing is as good as done.

kasà kûnnē = listen carefully. See Abraham, kasā̀ (1)(e)(i).

ƙafā̀ ta ɗâukē--see Abraham, ƙafā̀ (7)(b).

yâddà akà yī duk = this is how it will be.

B. Topics for Discussion

1. Discuss why the parrot with all his foreknowledge did not at least let the King know what the Vizier was up to.

G) Mūsā Dà Ā̀kū

A. Notes

bà sù kōmā̀ ta kânsà ba = they didn't get disturbed over him.

màngàribà = màgàribà, q.v.

ta tāgā̀ = (the key of the door) through the window.

duk àbin nàn = during all of this.

sù yī--i.e., they go to sleep.

shìga ɗàmàrū = made preparations.

dà Bā̀ƙo ... nḕ--see Abraham, tùkurā̀ (2).

sāɓā̀--see this entry in Abraham (4)(b).

hàrā̀ri--from hàrārā̀, q.v.

ɗan tsùgùnon nàn nākì--see Abraham, tsùgùnō (1)(d). Cf. also (c).

ƙaryar̃kì tā shā ƙaryā--see Abraham, ƙaryā (1)(d)(i).

in yā barī̀ = if he allows him ...

wâddà = dàbāràr̃ dà.

tā̀shi hanā̀--see Abraham, tā̀sā (3).

in bā̀ rashìn hankàlin ... = only a woman's lack of common sense would even consider preventing a man from going to be with his brother.

ùmìrnī = ùmàrnī.

ɗan kirkī̀ = a faithful son.

'yā'yā̀'yē--a plural of 'yā'yā.

'yā'yā̀'yen zàmānī̀ = foolish worldings. See Abraham, zāmànī (3).

magàbā̀tā--plural of magàbā̀cī.

(At this point in the narrative the parrot tells the stories of the jackal who was chosen mālàmin dājī̀ and of the lion cub. These stories appeared earlier in this volume--Section 7).

B. Topics for Discussion.

1. Discuss the content of this whole section. Emphasize points that you have learned about Hausa life and thought, new expressions you have learned, the skill of the author in portraying typical events of Hausa life as he develops his story, etc.

## SECTION XVIII

### A) Filā̀nī

#### A. Notes

kō indà = even where.

à wannàn ƙasā--i.e., in true Hausa country.

ƙasar̃ Adamāwā--this is not Hausa country.

duwā̀tsū = mountains.

dàgà gabàs--linguistic evidence seems to indicate, however, that they came from the west--the nearest relatives linguistically are concentrated on the western bulge of the continent in Senegal.

Tōrankāwā--see Bàtōrankè.

kàmar̃sù = their appearance.

farā̀rē--i.e., light-skinned in comparison to a darker Negro pigmentation--not white.

tsintsiyar̃ hannū--see Abraham, tsintsiyā (3).

tayà musù = tàimàkē sù.

kaɗà nōnṑ--see Abraham, kaɗā̀ (1)(b).

tsùmàngī--(plural of tsumangiyā) see tsumāgiyā.

ƙarfin hālī--see halī (5)(b).

yā dà--see yā dà in Abraham.

dà daɗḕwā = long ago.

mahùkùntā--plural of mahùkùncī, q.v.

juyìn rānī dà dā̀munā--see Abraham, jūyī̀ (2)(a).

tun bā̀ ... bâ = especially.

à wani wajē = à wani wurī.

dangwàlī--see Abraham, ɗaurìn 'yam maruƙā̀.

shingen ƙayā̀ = a thorn fence around the place where the cattle are.

akàn ƙarā̀ = they increase the number of men tending the cattle in the fields to make sure that they don't get into the farms.

sā'à = awā̀.

kafā̀ su--i.e., gōrā̀.

à tanƙwàra kânsù = they'll bend over the tops of the bamboo sticks.

àbincin marmarī--see Abraham, marmarī (2).

akàn tūkà ... --have your informant explain and illustrate the description given in this and the next two sentences.

waɗàndà ... dàgà gàrē sù = those from whom the Fulani learned.

bisà-bisà = inexpertly, superficially.

wata = wata gōnā dàban.

mâñyan àmfā̀ninsù = the most important of their crops.

ìdan cìyāwā̀ ta yi wùyā = if finding enough pasturage is difficult.

B. Topics for Discussion

1. Discuss and get clarified any unclear points in this passage.
2. Discuss the attitudes of the Hausa and of the various other Northern Nigerian peoples toward the various groups of Fulani.
3. Discuss the differences in physical characteristics between the Fulani and other Nigerian peoples.
4. Discuss the custom that many tribes have of selling their orphan girls to the Fulani and the effect this has on compromising the racial distinctiveness of the Fulani.
5. Discuss the differences between a cattle orientation and an agricultural one especially as this relates to the difficulties of adjustment of those Fulani who have either partially or completely turned to an agricultural way of life.
6. Discuss the differences between the house building of the Fulani and that of the Hausa.

## B) Barḕbarī

### A. Notes

#### 1) Kasâr̃ dà Yanàyintà

kirfī̀, nī̂m = "Neem" trees.

ƙārō = gum tree.

tà girmā--for girmā as a verb see Abraham, girmā (2).

zā tà yī = it will produce.

#### 2) Tafkìn Cādī̀

wani harshḕ = a branch.

har̃ yâu = in addition.

dà dāmā--see Abraham, dāmā (5).

kāsà gānè = miss noticing.

gishirī wandà akà fi sanī̀ = common table salt.

waɗàndà akà yī = that have sprung into existence.

#### 3) Tārīhī̀

##### a) Zāmànin Dā̂

matsā̀ gàba = cīgàba.

halā̀yē = circumstances.

ta mayā̀wàtā = of wanderers.

waɗànnân kàbī̀lū--i.e., the Pabir (Babur) and the Kanem.

ƙarnī̀ = century.

matsā̀ yâmma = move further west.

bī̂ dà bī̂ = one after another.

tsarè kânsù = protect (or defend) themselves in war.

##### b) Zuwàn Tū̀rā̀wā

kasà kânsù = they were divided into socio-political classes.

à tàƙàice = briefly.

dukà-dukà = the total of.

kaburburā̀--plural of kabàrī.

tun mā, dai bā̀ ... bâ = especially . . .

Gwamnā̀ Luggà = Governor Lugard.

bābù sauransù = there was no longer any of these reasons.

tàryi = tàri (from tàrā, q.v.).

kùɓùtàttū = escaped (from kùɓutā̀).

hāsàlī ... = in fact . . .

wadātar̃ = be enough.

dà hannū biyū = gladly.

Razdàn = "Resident"--colonial governor of a province.

zuwā̀ gàba = after awhile.

c) Yaddà Kā̀suwar̃ Bàrnō Ta Kḕ

'yan kâi = a few additional (years).

guntā̀yē = plural of guntū.

tayàkā--plural of tēkī̀.

manàgàrtā--plural of manàgàrcī = worth bothering with.

saishē = sayar̃ dà.

rumfunā̀--plural of rùmfā.

ta fi cikā̀ = the market is busiest.

farin kuɗī = cowries. This term is now applied to coined money.

bā̀, kùwā, lallē ... duk ... = not only...but everything...

bùrù-burù = of poor quality.

yā̂ransà = his servants.

lilis--see Abraham, lilis (2).

4) Mutā̀nē dà Àl'ā̀dunsù

duhù = dark color.

tsāgar̃ fuskàr̃sù = the tribal marks on their faces.

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rēzā̀ = razor.

kân hancī̀ = the top of the nose.

àlā̀mū--plural of àlāmā̀ = hàlāmā̀, q.v.

shìgâr̃ dà ... = the clothing that . . .

ɗan ìtṑrī = typical Northern Nigerian trousers.

idā̀mun sāwu = ankles.

akà yi musù adō = they have been decorated.

launōnī mā̀su duhù = dark colors.

duk lōkàcîn dà ... = whenever . . .

zā̀gā̀ye = around.

lāyū--plural of lāyā̀.

kō dà yàushè = always.

tsārìn shìgā dà salon gāshìn kâi = clothes and hair styles.

mutuwàr̃ sôn ... = like very much to . . .

à lāyī̀ ɗayā dà gṑshī = parallel to the forehead.

ta bā dà kyàutā ... = by giving gifts . . .

kân rā̀gō = the ram's head.

kwānan kēsṑ = is not buried until the next day.

ta kân katangā ... zaurḕ ba = the corpse is lifted over the mud wall or over the grass mat wall--but not carried through the entrance hut to get it outside.

ƙwàɓaɓɓiyā--(from kwaɓā̀) = mixed as for building.

saukè Àlƙùr'ân--see Abraham, sàukā (1)(d).

an ɗaukà jā̀rīrī̀ = a child is regarded as.

B. Topics for Discussion

1. Discuss and obtain clarification on any unclear points in this passage--especially the description of the hair styles.

2. Discuss in detail the points where Kanuri customs differ from Hausa customs (e.g.--clothing, marriage, homes, birth, funeral, etc.).
3. Discuss the differences between the way the British were received by the Kanuri and by the Hausas.
4. Discuss the account of the Kanuri market of a century ago. In what ways do you think it has changed? How did and does a Kanuri market differ from a Hausa market?

## SECTION XIX

A) Muncī

A. Notes

Muncī--though this is the proper Hausa name for the Tiv people, it is regarded by them as derogatory. They prefer to be called Tiv.

bâi ɗayā--see Abraham, bâi (2)(b)(ii).

Gōnar̃ Sarkī = experimental agricultural station.

kàrkarā = cleared land.

1) Tufāfī̀ dà Kāyan Adō

zankā̀yē--plural of zankō = tukkū, q.v.

ƙùrzunu-ƙùrzunū = like the warty gourd called ƙùrzunū.

tabṑ--these scars may be raised a quarter of an inch or more.

2) Àl'ā̀dū

kṑmā--see Abraham, kōmā̀ (1)(d).

tsā̀fe-tsā̀fensù = their fetishes.

iyā̀kā = border.

bi sāwunsà = bi sansà--see Abraham, sau (1)(a)(ii).

yā tsar̃ masù--i.e., he manages to keep them from recapturing the girl.

ìsā--see Abraham, ìsā (2)(b).

ya nā̀ sâwā ... --i.e., he sings a line then the group either repeats that line or responds with a refrain.

kira wurîn dà sūnan ... = call the place by the name of . . .

3) Dā̀munā dà Rānī

ban iskā̀--see Abraham, iskā̀ (3)(a).

tittìlā--"intensive" form of tilā̀.

shū̀ke-shū̀kē--plural of shūkā̀.

sàmuwā = becoming known (from sanī̀).

4) Àbinci dà Itātuwā̀

bà sù rabà ... ba--i.e., they don't refuse to eat certain kinds of meat on the basis of what they eat.

dà waɗànnân = out of these kinds of wood.

5) Dabbōbī

garkḕ garkḕ = in herds.

dukìyar̃sù ta àjiyā̀ = their banking system.

a nā̀ rātsà ƙasâr̃ dà sū--i.e., Fulani cattle is driven through Tivland on the way to markets in the south.

6) Sana'ō'ī

àbā = àbù.

gamà àl'ādā̀ = finish their rituals in preparation.

dafī̀ mài zāfī = powerful poison.

tafukā̀--plural of tafkī̀.

bàngà-bangā̀ = walking together in a line close to each other so that no fish can slip between their legs.

jīnìyā = grass-torch.

gā̀dō nē = is passed on from father to son (i.e., is a hereditary occupation).

baƙin ƙarfḕ = iron.

gunduwar̃ madā̀cī ɗayā = a single section of the trunk of a mahogany tree.

duk dà ƙafā̀ = including the legs of the bed.

itātuwàn ƙōfā̀ = doors (ƙōfā̀ means "doorway").

mìtum-mìtùmai--plural of mìtum-mìtumī, q.v.

ƙwaryā--see Abraham, ƙwaryā (3)(a).

àmfā̀nin kânsù = their own use.

7) Ƈidā̀jensù

jīnìyā--see Abraham, jīnìyā (1).

dà nātà = ta nā̀ dà nātà.

zōɓà = extend beyond the hut wall.

shìrā̀yī = kàfē (1)--a wide, shaded place around the outside of the hut walls where a person can sit in the shade and work.

àike-àikē = àikàce-àikàcē, q.v.

mài santsī--see Abraham, santsī (2).

murfin ƙōfā̀ = door.

mìsalìn màkànī = like a màkànī (which is constructed outside of the huts).

à tsakiyā̀ = inside the compound. This cleared space is usually outside the compound wall in the homes of the Hausa and many other tribes.

8) Cìnikī

dà yawā̀--i.e., many people.

9) Sauran Abūbuwā̀

ya nā̀ rā̀tàye = it depends.

wàtàkīlà = probably.

ìn jī sù--i.e., those who subscribe to this theory.

cīgàba = "progress" (in the Western Cultural sense of the word).

'yancìnsà = his self-respect.

B. Topics for Discussion

1. Discuss thoroughly any unclear or particularly interesting points in this passage. Locate the Tiv on a map.
2. Discuss the extreme conservatism coupled with extreme individualism on the part of the Tiv. What are the advantages and disadvantages of these attitudes in the contemporary setting

(e.g.--economically, politically, socially, etc. both within the tribe and in the national arena).

3. Discuss the differences between Hausa and Tiv customs.
4. Discuss the differences between Hausa and Tiv agricultural habits.
5. Discuss the differences between the attitude toward and practice of occupations other than agriculture among the Hausa and the Tiv.
6. Discuss the differences in house building between the Hausa and the Tiv.
7. Discuss why, in spite of a well-developed sense of individualism, you would expect to find a higher degree of disorientation among Tiv away from home than among people from other, less individualistic, tribes.

B) Mutā̀nen Duwā̀tsū Na Kasar̃ Jòs dà Ta Baucī

A. Notes

bisà = altitude.

wuri-wurī = from place to place.

dangar̃ kērānā = a fence of a kind of tall, thin cactus planted very close to each other.

yi màganàr̃sù gàba ɗayā = generalize about all of them.

1) Asalī

su nā̀ bāya = they are behind.

2) Tufāfī̀ dà Kāyan Adō

sayāwā--this and the following similar subtitles are the names of the tribes discussed.

kùndumī = shaving one's head.

kṑyā = red earth.

3) Dā̀munā dà Rānī dà Nōmā

dà gēfènsù = on the hillsides.

4) Dabbōbī

ajìyē = keep (an animal in the home).

6) Sana'ō'ī

lṑkàtai--plural of lōkàcī.

rānī ya yi zurfī = the height of the dry season.

wasu à ƙasā = some on foot.

sukàn sā̀mi nāsù à cikī = they get a share of the meat.

wùshēfē = pit-trap.

zargḕ = catch and hold suspended.

kāwō = a type of mahogany tree.

7) Gidā̀jē

dūtsḕ gàme dà ƙasā = stones cemented together with mud mortar.

waɗansu irī̀ = certain tribes.

rufè ɗā̀kī dà ginī̀ = build an under roof of mud (on top of which the grass roof is put).

ƙārà ɗayā à bisà = build a second hut on top of the first (= a two-storey hut).

hau tà = climb up to the mouth of it (which is at the top) to enter it.

yi masà murfī na ƙasā--i.e., since it is necessary to climb up on the roof of the hut to enter the grain bin a hole in the roof is necessary. This hole in the roof is covered by the bōtṑ (as is the hole in a bin built outside) but an additional mud cover is made to cover the mouth of the bin inside the hut just under the bōtṑ.

8) Cìnikī

àlbarkàcin = thanks to.

B) Topics for Discussion

1. Discuss and get clarified any unclear points in this section.
2. Locate this area on a map and discuss the differences of climate, terrain, vegetation, etc. between the plateau area and Hausaland.
3. Discuss the similarities and differences between the customs of the plateau peoples, the Tiv, the Kanuri, the Fulani and the Hausa. Which groups are the plateau peoples most similar to?

# SECTION XX

## A) Yarbāwā

### A. Notes

### 1) Ƙasar̃ Yarbāwā

wuri-wurī = from place to place.

marà = maràs.

bābù nōman kirkī̀ = farming is not good.

kurā̀mē mā̀su duhù = dense rainforest, jungle.

kurɗā̀ = wind around.

### 2) Tufāfī̀ dà Kāyan Adō

yi wā̀yō = had become "advanced."

ƙasàn hanmun dāma = below the right arm.

har̃ dà = even.

gyāran fuskā̀ = shaving (of the face). The word askī̀ refers only to shaving of the head.

tsāgā = tribal scarification.

zùriyā̀ = clan or other major subgrouping of the tribe.

sakī̀ = leaving, ignoring, not following.

à sàɓe = over the arms.

zurā̀--see Abraham, zurā̀ (5).

### 3) Ruwan Samā̀, Dā̀munā dà Rānī

karyè masàrā = harvest maize.

ban iskā̀--see Abraham, iskā̀ (4).

hīrō̂wā--see hīrā̀.

hazō = fine dust from the Sahara which fills the air at this time of year and looks like mist. This is called "harmattan" in English.

4) Nōmā dà Àbinci

bisà gà ganī = it looks as though.

sāke gṑnàkī = move their farms from place to place as the soil gets worn out.

jūyā̀war̃ àmfā̀nī = crop rotation.

tàbbàtaccē--i.e., in this area there are several possible times of year when cassava can be planted or harvested.

ƙwarai = important.

ɓārḕ--see ɓārā̀.

5) Dabbōbī

àgwā̀gī--plural of àgwā̀gwā.

tānàdin dūkìyā = banking system for material wealth. That is, with the Yoruba, as with many other tribes, wealth is invested in livestock to preserve and increase it rather than in banks as in Europe and America.

bi ƙasā--i.e., they are driven on foot.

6) Àmfā̀nîn Dà A Kḕ Aikā̀wā Dà Sū Wani Wurī À Sayar̃

riɓā̀--see Abraham, riɓā̀ (2).

àmfā̀ninsà à gàrē sù = the use they make of it.

mài kashè jìkī = very tiring.

gyā̀rarriyā = that already processed.

kwākwàr̃ àttāgarā̀--see Abraham, kwākwā̀ (4).

riɓànyā--see Abraham, riɓā̀ (2).

kisàn ƙwā̀rī = killing insects.

7) Itātuwàn Ƙasâr̃

kāwō--see Abraham, kāwō (3).

lōkṑ--see Abraham, lōkṑ (4)

gwànjākusa = àlālḕ, q.v.

8) Sana'ō'ī

wajen sāƙā̀wā - with regard to weaving.

mài dōguwar̃ ƙwaryā = typical narrow band of cloth woven in a very long strip which is wound onto a stick as it is woven. This long strip is later cut into desired lengths which are sewed together to make clothing.

sukàn yi tāsù à tsàye--i.e., on a rectangular loom.

yawancī--i.e., of the colors (and the dyes) used.

shūkā̀wā--i.e., they cultivate their own indigo.

bugùn laimā̀--see Abraham, laimā̀ (4).

sanɗunā̀--see Abraham, sàndā (3).

siffā̀ dàban-dàban = different patterns.

danƙòn rōgṑ = a paste made from cassava.

indà akà mannè ƙarfèn--i.e., where the cloth is covered so as not to be touched by the dye when the cloth is dipped into it.

gidan hàrsāshī̀ = used bullet shells.

màtā̀san kâi--plural of matāshin kâi.

riƙà wāƙā̀ ... = sing rhythmically to keep them paddling in unison.

rā̀ràkakkiyā = stripped of leaves, branches and bark.

ɓàrā̀yī = knot-hole.

à jìkī = against it.

akàn sâ hanjin ... --i.e., as bait.

fīràr̃ ƙwaryā--see Abraham, fīrā̀ (2).

hasken ... ya ɗushḕ = the importance of this craft has lessened.

9) Gidā̀jē

kàrɓar̃ matsayin ... = replacing . . .

kḕwàyàyyū = round.

zōbḕ = a circle (as in the illustration).

kwānṑ = corrugated sheets of iron or aluminum used as roofing. Typically the sheets measure about 3' x 6'.

kēɓè mātansù = keep their women in purdah.

jūyā̀war̃ zāmànī--i.e., increasing westernization.

10) Cìnikī

ƙyāfḕ shi ... shī ...--note kīfī employed as a singular collective noun.

don yà tsarè mutuncìnsù = so that the trader will respect the chiefs.

hàre-hàrē--from harī̀.

sàki jikī--see Abraham, sàkā (2)(d)(ii).

na fìtā = exports.

na shìgā = imports.

lōrī̀ = lōrḕ = lorry, truck.

B. Topics for Discussion

1. Discuss and clarify any unclear points.
2. Discuss the similarities and differences between the clothing and adornment of the Yoruba and the Housa.
3. Discuss the differences between the seasons in Hausaland and those of Yorubaland.
4. Discuss the differences between Hausa and Yoruba agriculture.
5. Make a chart of the crops planted by the Yoruba people and the words used to refer to the planting, harvesting, processing, and cooking of these crops, e.g.--

| Crop | Planting | Harvesting | Processing | Cooking |
|---|---|---|---|---|
| dōyā̀ | shūkā̀ | haƙā̀ | ɗàkwàrā | ? |
| rōgṑ | dasā̀ | haƙā̀ | ɓarḕ, jiƙā̀, niƙā̀,<br>shânyā | ? |
| masàrā | shūkā̀ | karyā̀ | ? | ? |

Complete this chart, with the help of your informant fill in the blanks, add the products grown as food crops in the north and discuss the reasons for the use of the different words.

6. Discuss the use of animals as a system of saving and the similarity of this system to the Western banking system.
7. Discuss the large numbers of cattle driven into Yoruba country from the north. Find the major routes on a map and compare the efficiency, cost, difficulties, etc. of this method with that of shipping them by train.
8. Discuss the different types of palm tree and their importance to the Yoruba people.
9. Compare and contrast the information given here concerning Yoruba trades with what you have learned about Hausa trades. Note similarities and differences.
10. Compare and contrast Yoruba housing customs with those of the Hausa.
11. Discuss the effect upon the Yoruba, the Hausa and upon all of Nigeria of the shift from Kano to Lagos as the trading capital of Nigeria. What has this meant to the outside world as well?

B) Ībō

A. Notes

1) Kasâr̃ dà Su Kḕ

tsananin duhù = dense forest.

sùkwayā̀ mîl = square mile.

2) Mutā̀nen Kasâr̃

hàlittā̀--see Abraham, hàlittā̀ (2)(b)(i).

### 3) Tufāfī̀ dà Kāyan Adō

sōcī̀ = shirt.

'yar̃ cikī--see Abraham, cikī (7)(b).

zurā̀--see Abraham, zurā̀ (5).

taro-tarō = threepenny coins.

Bàturèn Makarantā = School Supervisor.

yi wā̀yō--see Abraham, wā̀yō (2).

kāmì--see Abraham, kāmì (5)(a).

yā̀yī--see Abraham, yā̀yī (2).

bā̂ tàmbayā̀ = no need to ask whether or not they are chiefs, anyone can tell.

an yi matà mutuwā̀ = some relative has died.

sukà kusa cìka = they are nearly mature.

tsattsā̀ga = produce tribal scarification.

shūɗḕwā = passing out of existence.

### 4) Ruwan Samā̀ dà Nōmā

jimlā̀ = jìmillā̀, q.v.

bā̀ kullum su kḕ sāmìn àmfā̀nī ... ba = they seldom produce more than they need.

ƙā'idā̀ ta jūyà irī̀ = method of rotating crops.

### 7) Sana'ō'ī

bàyyànannē nḕ = is clear.

kàrkarā--see Abraham, kàrkarā (1).

sànànnū = well-known (from sanī̀).

gā̀sā = competition.

kō ya daɗḕ ... bābù rībā̀ = even though he spends a lot of time doing his work well and decorating it, he cannot make a profit.

sàssàƙàƙƙū = produced by woodworkers from.

mūnā̀nā--plural of mìmmīnā = of inferior quality.

8) Gidā̀jē

shân kân mìtûm--see Abraham, shā A(l)(q)(i).

rabà ... sàu biyū = be twice as tall as . . .

rabā̀ shi cikī̀ biyū = make two rooms inside the hut.

shā̀cī = fagē.

kḕwàyàyyū = in a circle.

9) Cìnikī

ƙyā̀faffen kīfī--see Abraham, ƙyāfā̀.

kāyan fìtā = exports.

B. Topics for Discussion

1. Discuss and clarify any unclear points.
2. Identify on a map and discuss the geographical areas inhabited by the Ibo and the surrounding tribes mentioned in paragraph one.
3. Discuss Ibo clothing and adornment in comparison and contrast with that of the other Nigerian tribes studied.
4. Discuss Ibo crops and add any new ones to the chart of crops which you produced for the Yoruba (and others).
5. Compare and contrast Ibo trades with those of the other tribes.
6. Compare and contrast Ibo homes with those of other tribes described in these lessons.